Line.
8° C. 52.



52

CATECHIZING

Line.
8° C. 52.



52

CATECHIZING

ΈΝΙΑΤΤΟΣ:

OR,

A Course of Catechizing;

BEING

The MARROW

OF

All Orthodox and Practical

EXPOSITIONS

Upon

The Church-Catechism;

And of all

CONTROVERSIES

Upon the

Church-Customs and *Observances.*

Digested into LII Heads, For The LII Sundays in the Year.

Useful for

Ministers and their **People**,
School-Masters and **Scholars**,
Parents and **Children**,
Masters and **Servants.**

The second Edition, enlarged, and Illustrated with 48 *COPPER PIECES fitted to the several Occasions.*

LONDON:

Printed by *J.C.* for *Fra. Kirkman*, and are to be sold at his shop over against the Robin-hood in *Fanchurch-street*, neer *Aldgate*. 1674.


BIBLIOTHECA·BODLEIANA·

To the Reader.

READER,

THis *Age produceth many Books, the greateſt part of which are not only unneceſſary, but alſo unfit to be publiſhed. It is therefore convenient to preſent thee with one that may be neceſſary, fit, and of great uſe and advantage to thee. It is in Engliſh called* A Catheciſm; Catecheſis *in Latin; the Verb in Greeke being* Catecheo, *that is, to teach by word of mouth: whereby Catechizing may well be defined to be,* A Declaration by lively voice, *and* an often repetition at times of the firſt Principles of faith.

And hereupon in the Primitive Church they were called Catechiſtes, *who did ſoundly teach the firſt principles of Chriſtian Religion, either to the younger ſort, or to thoſe that were but lately converted, and but newly entred into the Church. And they were called* Catechumeni *who were under their Inſtruction, and had not yet profited ſo far, that they might be admitted to receive the Sacrament. St.* Cyprian *calleth theſe* Audientes, *that is, hearers; and the Catechiſt* Doctorem audientium, *that is, the teacher of the hearers.* Tertullian *alſo calls them* Auditores & Novitiolos, *that is, hearers and young Novices.* Auguſtine *calleth them* Competentes, *that is, Fellow-Petitioners; by which name they were called, becauſe after they had learned the Doctrine of Religion, they deſired together with*

with others to be admitted to the Sacrament, and to be Ingrafted into the Communion of the Church.

Thus you may see the use and antiquity of Catechism, which was used among and by the Apostles themselves, and indeed may claim a greater antiquity, and more ancient Original, before there was any Books or Writing: for it was used by the Fathers of the first world, and by them delivered unto Posterity, until God afterwards commanded his Doctrine to be committed to Writing by Moses, *the Prophets and Apostles: and yet however, in regard those Books were large, the way of Catechizing or teaching by word of mouth was still continued, because it was always thought profitable to draw the whole Doctrine into a short sum, that it might the more easily be repeated, and by that often repetition the*

hearers might be inſtructed.

This may ſuffice for the name and uſe of Catechizing, which you ſee is very neceſſary, & that to all ſorts of people; to Miniſters, School-Maſters, Parents and Maſters, to teach and inſtruct their people, Scholars, Children and Servants in the grounds and Principles of Chriſtian Religion; all which is contained in this following Book. For as the Holy Bible comprized in the Books of the Old and New Teſtament, doth contain both the Old Law and the New, and in them all that is neceſſary unto Salvation: ſo this Catechiſm being collected out of thoſe Books, and indeed being the quinteſſence thereof, may be termed the Unum Neceſſarium, *or only neceſſary part of Chriſtianity: for here is the* Creed, *or Articles of our Belief; the* Ten Commandments, *the* Lords Prayer, *and the*

the Two Sacraments.

These are the Principles of our Christian Religion; and these being learned and practiced, are sufficient through Gods grace to guide us so through this life, that we may attain a better hereafter.

Now that we may the better learn these Principles of our Religion, this Book is published, wherein is contained an Exposition of those Principles: this is the matter and substance thereof; and as for the Method, we suppose it to be the best, being designed according to the Palatinate Catechism *by* Scultetus, *the* Dutch form *by* John Groning, *and now compleated according to Bishop* Gaudens *general directions to this purpose, in his* Consideration upon the Lyturgy; *and the particular way of most Protestant Churches, who have reduced their respective*

respective Catechisms to as many parts as there are Sundays in the year.

This the is form and Method we have used: if it may prove to the Glory of God, and thy benefit, we have our utmost end: however, accept of the endeavour.

In-

Injunctions for Catechizing since the REFORMATION.

King *Edward* the sixth his Injunct. 1547.

ITem, That they shall in Confessions every Lent, examine every person that cometh to Confession to them, whether they can recite the Articles of their faith, the Pater noster, and the ten Commandments in English, and hear them say the same particularly; wherein, if they be not perfect, they shall declare then, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke that they might incur hereafter by the same.

Queen *Elizabeth*'s Injunct. and Articles 1559.

Item, That every holy-day through the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit the Pater noster, the Creed, and the Ten Commandments in English, to the intent the people may learn the same by heart; exhorting all Parents and Housholders to teach their Children and Servants the same, as they are bound by the Law of God and conscience to do.

Item, Whether they do not every holy-day, when they have no Sermon, immediatly after the Gospel, openly, plainly and distinctly, recite to their

their Parishioners in the Pulpit, the Lords Prayer, the Belief, and the Ten Commandments in English.

Item, Whether they do charge Fathers and Mothers, Masters and Governours of youth, to bring them up in some vertuous study and occupation.

Can. 59. 1603.

Every Parson, Vicar or Curate, upon every Sunday and holy-day before Evening Prayer, shall, for half an hour or more, examine and instruct the youth, and ignorant persons of his Parish, in the Ten Commandments, the Articles of the Belief, and in the Lords Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common-prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants and Apprentises which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first Complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall wilfully offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remain until he will be reformed. And likewise if any of the said Fathers, Mothers, Masters or Mistresses, Children, Servants or Apprentises shall neglect their duties, as the one sort, in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended by the Ordinaries, (if they be not Children) and if they so persist by the space of a month, then let them be Excommunicated.

In K. *James* Direct. 1616. & K. *Charles* 1. 1627.

And because the Papists have out-gone us in the godly and useful way of Catechizing, let every Minister examine and instruct the ignorant persons and youths of his Parish in the Church Catechism.


FIDEI
DEFENSOR

Catechiſm, according as in the Common-prayer-book is appointed.

In King *Charles* 2. his Direct. 1662.

That for the more edifying of the people in faith and godlyneſs, (the aforeſaid abuſes laid aſide) all Miniſters and Preachers in their ſeveral reſpective Cures, ſhall not onely diligently apply themſelves to Catechize the younger ſort, according as in the Book of Common-prayer is appointed; but alſo ſhall in their ordinary Sermons inſiſt chiefly upon Catechiſtical Doctrines, (wherein are contained all the neceſſary and undoubted Verities of Chriſtian Religion) declaring withal unto their Congregations what influences ſuch Doctrines ought to have into their lives and converſations; and ſtirring them up effectually, as well by their examples as their Doctrines, to the practice of ſuch religious and moral Duties, as are the proper reſults of the ſaid Doctrines; as Self-denyal, Contempt of the world, Humility, Patience, Meekneſs, Temperance, Juſtice, Mercy, Obedience, and the like; and to a deteſtation and ſhunning of ſuch eſpecially ſuch ſins as are to rife among us, and common to the Age we live in, as ſuch are thoſe uſually called the Seven deadly ones: in ſhort, all kind of Debauchery, Senſuality, Rebellion, Prophaneneſs, Atheiſm, and the like. And becauſe theſe licentious times have corrupted Religion even in the very roots and foundations, that where there is an afternoons exerciſe, it be eſpecially ſpent either in explaining ſome part of the Church-Catechiſm, or in preaching upon ſome ſuch text of Scripture as will properly and naturally lead to the handling of ſomething contained in it, or may conduce to the Explication of the Liturgy, and Prayers of the Church, (as occaſion ſhall be offered) the onely cauſe they grew into contempt amongſt the people being this, that they were not underſtood.

The

The Order of Confirmation, or laying on of hands upon Children Baptized, & are able to render an account of their Faith, according to the Catechism following.

TO the end that Confirmation may be Miniſtred to the more edifying of ſuch as ſhall receive it, (according to St. *Pauls* Doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their Mother-tongue the Articles of the Faith, the Lords Prayer, and the ten Commandments, and can alſo anſwer to ſuch Queſtions of this ſhort Catechiſm, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt convenient to be obſerved, for divers conſiderations.

Firſt, becauſe that when children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth, & with their own conſent openly before the Church, ratifie and confirm the ſame, alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep

ſuch



CONFIRMATION

ſuch things as they by their own mouth and confeſſion have aſſented unto.

Secondly, foraſmuch as Confirmation is Miniſtred to them that be Baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the Devil; it is moſt meet to be Miniſtred when Children come to that Age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the Devil, they begin to be in danger to fall into ſundry kinds of ſin.

Thirdly, for that it is agreeable with the uſage of the Church in time paſt: whereby it was ordained that Confirmation ſhould be Miniſtred to them that were of perfect Age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient unto the will of God.

And that no man ſhall think that any detriment ſhall come to Children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods Word, that Children being Baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

A CATECHISM:

That is to ſay,

An Inſtruction to be learned of every perſon before he be brought to be Confirmed by the Biſhop.

Queſtion.

WHat is your Name?

Anſwer.

N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an inheritor of the Kingdom of Heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promiſe and vow three things in my name: Firſt, that

that I should renounce the Devil and all his works, the pomps & vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the days of my life.

Q. Dost thou think that thou art bound to believe and to do as they have promised for thee?

A. Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. Rehearse the Articles of thy belief.

A. I Believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his onely Son our Lord; which

was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried. He deſcended into Hell, the third day he roſe again from the dead. He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Q. You ſaid that your Godfa-

thers

thers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the 20 chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and

keep my Commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

iiii. Remember that thou keep holy the sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murder.

vii. Thou

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteal.

ix. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

x. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſs, nor any thing that is his.

Q. What doſt thou chiefly learn by theſe Commandments?

A. I learn two things: My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my minde, with all my ſoul, and with all my ſtrength. To worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name, and his Word, and to ſerve him

truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to love him as my self, and to do to all men as I would they should do unto me. To love, honour and succour my Father and Mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governors, Teachers, spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealing. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living,

ving, and to do my duty in that state of life, unto the which it shall please God to call me.

Q. My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful, both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Q. HOw many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation, that is to say,

ſay, Baptiſm, and the Supper of the Lord.

Q. What meaneſt thou by this word Sacrament?

A. I mean an outward and viſible ſigne, of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward viſible ſigne, and the inward ſpiritual grace.

Q. What is the outward viſible ſigne, or form in Baptiſm?

A. Water, wherein the perſon is Baptized, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Q. What is the inward and ſpiritual grace?

A. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the Children of wrath, we are hereby

hereby made the Children of grace.

Q. What is required of persons to be Baptized?

A. Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?

A. Because they promise them both by their sureties; which promise when they come to Age, themselves are bound to perform.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part or signe of the Lords Supper?

A. Bread and Wine which the Lord

Lord hath commanded to be received.

Q. What is the inward part or thing ſignified?

A. The body and blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The ſtrengthning and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the Bread and Wine.

Q. What is required of them who come to the Lords Supper?

A. To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

So ſoon as the Children can ſay in their Mother-tongue the Articles of the

the Faith, the Lords prayer, the Ten Commandments, and alſo can anſwer to ſuch Queſtions of this ſhort Catechiſm as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in; then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every Child may have a witneſs of his Confirmation. And the Biſhop ſhall confirm them on this wiſe.

Confirmation, or Laying on of hands.

Miniſter.

OUr help is in the Name of the Lord.

Anſwer

Which hath made heaven and earth.

M. Bleſſed be the Name of the Lord.

A. Henceforth world without end.

M. Lord, hear our prayers.

A. And let our cry come unto thee.

Let

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them the manifold gifts of grace, the ſpirit of wiſdome and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs, and fulfil them (O Lord) with the ſpirit of thy holy fear. Amen.

¶ Then ſhall the Biſhop lay his hand upon every Childe ſeverally, ſaying,

DEfend, O Lord, this Childe with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy Spirit more and more, until he come unto thine everlaſting Kingdom. Amen.

¶ Then

¶ Then ſhall the Biſhop ſay,

Let us pray.

ALmighty and everliving God, which makeſt us both to will and to do thoſe things that be good and acceptable unto thy Majeſty, we make our humble ſupplications unto thee for theſe Children, upon whom (after the example of the holy Apoſtles) we have laid our hands, to certifie them (by this ſigne) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand (we beſeech thee) ever be over them: Let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

¶ Then

¶ Then the Bishop shall bless the Children saying thus:

THe blessing of God Almighty, the Father, the Son and the holy Ghost, be upon you, and remain with you for ever. Amen.

The Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and Holy-days, half an hour before Even-song, openly in the Church, instruct and examine so many Children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time that they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for Children to be brought before him to any convenient place for their Confirmation,

mation, then ſhall the Curate of every Pariſh either bring or ſend in writing the names of all thoſe Children of his Pariſh, which can ſay the Articles of the Faith, the Lords Prayer, and the Ten Commandments, and alſo how many of them can anſwer to the other Queſtions contained in this Catechiſm.

And there ſhall none be admitted to the holy Communion until ſuch time as he can ſay the Catechiſm, and be Confirmed.

For

FOr further Enlargement on the Church-Catechiſm, ſee Biſhop *Nicholſons* Catechiſm and Creed, full, clear, and ſolid: Biſhop *Andrews* Catechiſtical Doctrine, copious and learned: *Crooks* Guide, ſuccinct and plain: Dr. *Hammonds* Catechiſm, uſeful and practical: *Perkins*, honeſt and ſatisfactory: *Rogers*, ſound and grave; and all Common-places, whereof *Gerard* is the learned and compleat ſum.

On the Creed.

DOctor *Pearſon* is ſolid, learned and practical: Dr. *Heylin* is learned and copious: Dr. *Jackſon* is acute and ſolid: Dr. *Gill* is rational: *Boyes* is quick and Canonical: Biſhop *Babington* is devout and honeſt: *Adams* is ingenious: *Perkins* and *Zanchy*, *Nicholſon* and *Cartwright*, are *all*.

On

On the Lords Prayer.

BIſhop *Andrews* and Dr. *Gouge* are compleat: Dr. *King* and Sir *Richard Baker* are acute and devout: *Perkins*, *Boyes* and *Babington*, as upon the Creed.

On the Decalogue.

BIſhop *Andrews* and *Perkins* compleat: *Dod*, *Elton*, *Babington*, plain and pious; and *Weems* learned.

On the Sacraments.

B*Lake* on the Sacraments, ſubtle; *Rogers*, Orthodox; *Gerard*, compleat; Biſhop *Morton* of the Lords Supper, learnedly and fully; Biſhop *Reynolds* and Dr. *Gouge*, ſatisfactorily; Mr. *Cudworth* and Mr. *Vines*, learnedly; Biſhop *Taylor* and Mr. *Dike*, practically.

On

SEe Dr. *Hammonds* Resolution of six Queries, his Dissertation and *Quarto* Discourses; Dr. *Taylors* Polemicals; Mr. *Hookers* Eccles. Pol. Bishop *Gaudens* Περὶ Ἀδιαφορων, and *Hieraspistes*; Mr. *L'estrange*'s Alliance of Liturgies; Archbishop *Whitgift* against *Cartwright*; Bishop *Morton*, Dr. *Burges*, Mr. *Sparrow*, Bishop *Downham*, &c.

The

The Reverend Authors out of whom this Expoſition hath been gathered.

BIſhop *Ganden*, who was the firſt Promoter of this Expoſition.
Biſhop *Andrews*.
Biſhop *Nicholſon*.
Biſhop *Hall*.
Biſhop *Reynolds*.
Biſhop *Uſher*.
Biſhop *Downham*.
Biſhop *Taylor*.
Biſhop *Prideaux*.
Biſhop *Morton*.
Biſhop *Davenant*.
Dr. *Hammond*.
Dr. *Pearſon*.
Dr. *Heylin*.

Dr.

Dr. *Jackson.*
Dr. *Boughen.*
Dr. *Sherlock.*
Dr. *Gouge.*
Dr. *Sparrow.*
Mr. *Smith.*
Mr. *Nowel*, Dean of St. *Pauls.*
Mr. *Crook.*
Mr. *Rogers.*
Mr. *Perkins.*
Mr. *Dod.*
M. *Leigh.*
M. *Ball.*
M. *Hooker.*

A COURSE OF CATECHIZING Throughout the Year.

SUNDAY I.

Of the Nature and Way of Catechizing.

Question.

O what end are we all born into the world?

Answer.

I. 1. To know, 2. to serve, 3. to honour, 4. to enjoy God.

II. To do good to all men in our C gene-

generation, while we behold man on the earth, with the inhabitants of the world, *Isa.* 38.

III. To provide for the salvation of our poor souls, before our *bodies return to the dust, and our souls to him that gave them*, Eccles. 12.7.

Quest. *Which is the sure way that leads unto this end?*

Answ. The will of God made known in the holy Scriptures inspired of God, *which are able to make us wise to salvation, perfect, and throughly furnished unto all good works*, 2 Tim. 3. 16, 17.

Quest. *How may you (my good childe) learn to understand the Scriptures?*

Answ. How can I, except some man should guide me? *Acts* 8.31.

Quest. *Who are appointed of God to instruct you in his Word?*

Answ. 1. The holy Spirit of God *leading me into all truth.* Act. 16. 13. 1 Cor. 2. 10, 11, 12. 1 Joh. 1. 27.

2. The Church, that *pillar and ground of truth*, 1 Tim. 3. 15.

3. The *Priests lips*, in the Church *that preserve knowledge*, that *the people*

might

might ſeek it at their mouths.

Queſt. *How many ways do they inſtruct you?*

Anſw. 1. By Reading, 2. by Preaching, 3. by Catechizing.

Queſt. *What is Catechizing?*

Anſw. Catechizing is an Ordinance of God, wherein Youth and others are inſtructed in the firſt principles of the Doctrine of Chriſt, and Oracles of God, in a wholſome form of ſound words, by way of Queſtion and Anſwer.

Queſt. *How doth it appear that Catechizing is an Ordinance of God?*

Anſw. 1. By his command enjoyning it, *Exod.* 12. 24, 26. *chap.* 13. 8, 14. *Deut.* 4. 9. *chap.* 6. 7, 20. *chap.* 11. 19.

2. By his favour encouraging it, *Gen.* 8. 19. *chap* 14. 14.

3. By his people practiſing it, as *Gen.* 14. 14. 2 *King.* 2. 3, 5, 7. *chap.* 4. 37. *chap.* 6. 1. 1 *Sam.* 19. 20. 2 *Tim.* 3. 15. *Heb.* 5. 14. *chap.* 6. 1, 2. *Gen.* 4. 4. *Rom.* 2. 18. *Gal.* 6. 6.

Queſt. *Who are to Catechize?*

Anſw. 1. Parents ſhould bring up their children in the nurture and admo-

nition of the Lord, *Ephes.* 6. 4. training up a child in the way wherein he should go, that when he is old he may not depart from it, *Prov.* 22. 6. *Josh.* 24. 15.

2. Masters, *Gen* 14. 14.

3. School-masters.

4. Ministers, as good Ministers have done in all Ages.

Quest. *What is the benefit you may receive by Catechizing?*

Answ. 1. We are hereby seasoned betimes with the faith once delivered to the Saints, the form of Doctrine according to the analogie of that faith, 2 *Tim.* 1. 13. *Jude* 3. *Rom.* 6. 17. *Rom.* 12.

2. And so grounded and setled, that we need not be tossed to and fro with every wind of doctrine by the sleight of men, *Ephes.* 4. 14.

3. And likewise secured for posterity; committing the things that we have heard to faithful witnesses, who would teach others also, 2 *Tim.* 2. 2.

Quest. *What is it that is contained in the Catechism?*

Answ. The true pattern of wholsome words, digested into brief heads (according

(according to the pattern of Christ, who reduced the Law to two heads, *Mat.* 22. 27. *John* 3. 16. *Eccles.* 12. 19. *Act.* 20. 21.) by the Church, which is to preserve, to maintain, to propagate, and open true Religion, as our Church hath done in her *Catechism*; *that is to say, An instruction to be learned of every Child before he be brought to be confirmed by the Bishop.*

Quest. *How many things do you learn from the Inscription before the Catechism?*

Answ. Five things especially.

Quest. *What is the first?*

Answ. The Name of it, *Catechism.*

Quest. *What do you learn from that?*

Answ. That the Principles of Religion contained in it, are the true faith that cometh by hearing, *Rom.* 10. 17. ecchoed from the Apostles (whose sound went into all the earth) to us by faithful men, who what they have received from the Lord, the same have they declared unto us, 1 *Cor.* 11. 28.

Quest. *What is the second thing in the Title?*

Answ. The thing understood by that Name *Instruction.*

Quest. *What do you learn from that?*

Answ. 1. Our misery, that without this *Instruction*, we are strangers from God through the ignorance that is in us.

2. That the first part of our remedy is to be renewed in the spirit of our minde, that the eyes of our understanding being enlightned, we may know what is the hope of his calling, and the things freely given us of God, *Eph.* 4. 23. *chap.* 1. 18. 1 *Cor.* 3. 17. *Joh.* 17. 3.

Quest. *What is the third thing in the Inscription of the Catechism?*

Answ. They who are to learn it.

Quest. *Who are they?*

Answ. Children.

Quest. *Onely Children?*

Answ. Any that are weak, and have need of milk, and not of strong meat, being unskilful in the word of righteousness: but especially Children, who with *Timothy* are to be instructed in the Scripture from their youth.

Quest. *Are Children capable of these Instructions?*

Answ.

Answ. They are capable to remember their Creator in the days of their youth, *Eccles.* 12. 1. to hear the Law, by which a young man may cleanse his way, *Psal.* 119. 9. to be prepared for that judgement to which great and small shall come, *Rev.* 2. 12. to come to Christ, who reproved those that forbad little Children to come to him, *Mat.* 18. 19. And *Peter* must not onely feed sheep, but lambs.

Quest. *What is the fourth thing you learn here?*

Answ. The Duty of Children that are to be catechized, *Learn.*

Quest. *What is that?*

Answ. It is manifold.

Quest. *What is the first duty?*

Answ. To come to Catechizing: *Come ye Children unto me, and I will teach you the fear of the Lord,* Psal. 34. 11. without excuse, *Mat.* 22. kept off neither by pastime, sluggishness, nor idleness, *Gen.* 25. 27. *Isai.* 19. 10. *Mat.* 20. 6. prepared, 1 *Chron.* 29. 18. *Exod.* 19. with a full purpose of heart to cleave to God according to his word, wherein we are instructed, *Act.* 11. 23.

Quest. *What's the second?*

Answ. To pray to God for wisedome to understand, *Jam.* 1. 5. memories to retain, *Heb.* 2. 1. hearts to embrace, *Act.* 16. 14. and lives to practise it, *Jam.* 1. 21, 22.

Quest. *What is the third?*

Answ. That he that hath an ear to hear, should hear, *Luk.* 14. 35. *Luk.* 8. 18. attentively, *Luk.* 4. 20. cheerfully, reverently and soberly.

Quest. *What is the fourth?*

Answ. To understand what we hear, and repeat distinctly what we understand; so learning betimes to give an account of the hope that is in us, *Luk.* 1. 46. 47.

Quest. *What is the last thing you observe in the Title of the Catechism?*

Answ. The time of Catechizing, and the end of it: *Before they be confirmed by the Bishop.*

Quest. *What is that? can you tell?*

Answ. The particular time is half an hour before evening-prayer upon Sundays and Holy-days; so men keeping the Sabbath with their sons, their daughters, men-servants and maid-

servants,

ſervants, and all that are within their gates.

Queſt. *What is the general time of this Duty?*

Anſw. Before we be brought to be confirmed by the Biſhop.

Queſt. *The love and care of the Church! what do you underſtand by Confirmation?*

Anſw. That which we call Biſhopping, or that Laying on of hands, *Heb.* 6. 2. an Ordinance continued through-out all Ages of the Church.

Queſt. *What is the uſe of Biſhopping or Confirmation?*

Anſw. 1. That we may with the heart believe, and with the mouth confeſs to our ſalvation, *Rom.* 10. 10. what others engaged for us. *See Rubrick before Catechiſm.*

2. That by the bleſſing and prayer we may be eſtabliſhed, ſetled, and ſtrengthned againſt thoſe temptations to which our weakneſs and years are open.

3. That Catechizing may be in more uſe and eſteem, the unity of the faith may be maintained, Parents may be

careful to instruct their Children, Children may be more sound in faith, and civil in manners; that the ignorant and scandalous may be discerned, and all differences about mixt communion may be quieted and composed.

Quest. *Whose care must it be to see Children come to Catechizing?*

Answ. 1. The Childrens, as they love their souls, which may otherwise perish: for, *for want of knowledge the people perish.*

2. Our Parents, as they love us; as they should help us to grace, who have helped us to sin; as they care for us, who are a part of themselves; as they will answer the being not as careful for our souls, as for our bodies; as they would account for the charge committed to them at *that day*, and would not then come short of bruit creatures, who have tender care of their young; as they would prevent the sorrow, and provide for the comfort of their old age; as they tender the welfare of the Church and State, whereof their well-educated Children may be useful members.

Minister.

You ſay very well; and if you (my dear Friends) take care to bring your Children and ſervants to this godly and uſeful exerciſe, in obedience to God, and our careful and tender mother the Church; (and you know, they that hear not the Church, are as heathens and infidels) I ſay as St. *Cyril* ſaith in the end of his Preface: *Meum eſt docere*, It's my work to teach; 2. *Veſtrum auſcultare*, Yours to learn; 3. *Dei perficere*, and God's to give a bleſſing. For which bleſſing let us pray to God.

ALmighty and ever-living God, which makeſt us to will and to do thoſe things that are acceptable in thy ſight. We make our humble ſupplication unto thee for theſe Children, that thy fatherly hand may be ever over them, thy holy Spirit be with them, even the Spirit of wiſdom and underſtanding, the Spirit of counſel and ghaſtly ſtrength, the Spirit of know-

knowledge and true godliness; and fill them with the Spirit of thy holy fear, that they may hear thy Word attentively, understand it clearly, retain and remember it carefully, and live according to it conscientiously. And prevent us all (O Lord) in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. **Amen.**

Parents, Ministers and School-masters, may see more of Catechizing, and instructing of Youth, in Bp. *Andrews* his Form of Catechistical Doctrine, *Woodward*'s Childes Patrimony, *Pemble* Mischief of Ignorance, *Perkins*'s Preachers Dignity and Duty, and his right manner of ordering a Family according to Scripture; and divers others.

SUN-

SUNDAY II.

Of the Benefits we receive by Baptism.

Minister.

NOw you are come (Children) in the fear of God, in obedience to the Church, and to the edification of your souls, to learn that form of Doctrine (which you are to *obey from the heart*) in the excellent Church-Catechism.

Q. *What are the things that you shall learn from this Catechism?*

A. I learn, First, how I became a Christian by the blessed Ordinance of Baptism, in the four first Questions.

2 Being a Christian, I learn what I ought to believe for my salvation, out of the Apostles Creed, that compleat Summary of our Faith.

3 Because Faith without works profiteth nothing, I learn what I ought to do out of the Ten Commandments, the

per-

perfect rule of life, *Gal.*5.6. 2 *Tim.*1. 13. *Phil.*2.13.

4 Because without grace preventing, assisting, and blessing, we can neither believe nor do as we ought; I learn to pray to God from the Lords Prayer, that rule, sum, pattern, and perfection of devotion.

5 I learn the Doctrine of the Sacraments, which are conveyances of the Grace I pray for.

Minist. So it seems you say there are five things in the Catechism. 1 A Preface, in the four first questions. 2 The Apostles Creed. 3 The ten Commandments. 4 The Lords Prayer. And 5 the doctrine of the two Sacraments, Baptism, and the Lords Supper.

A. Yes.

Q. *What is the excellency of this Catechism above others?*

A. 1. That it is not of private, but publique authority, and what seemed good to the Pastors of the Church, being assembled together with one accord, Acts 15.25.

2 In that it is the ancientest way of instructing youth: and (thus saith the Lord)

Lord) *Aske for the old paths, and walk therein, and you ſhall finde reſt for your ſouls*, Jer. 6 16. Job 8.8.

3 It's the brieſeſt way: and thoſe times were happy, when there were but few things neceſſary to ſalvation, and the weightieſt things of the Law preſſed upon, and no greater burthen laid upon us than theſe things neceſſary, *Acts* 15.28.

4 It's the plaineſt and eaſieſt way, a way *that may make wiſe the ſimpleſt*, Pſal. 19. Iſa. 35.8. Deut. 30.14. Rom. 10.8.

5 This way leads ſooneſt to the end of all Inſtruction *Godlyneſs*, containing nothing but *truths after godlyneſs*.

Q. *What is the firſt queſtion in the Catechiſm?*

A. What is your Name?

Q. *Why do you begin with that queſtion?*

A. That you and others may know my name, and with my name my Religion.

Q. *How do mens names put them and others in minde of their Religion?*

A. As our ſirnames betoken the nature

ture and relation we have in our first birth—as, &c. so our Christian name betokens the nature and relation we have in our second birth. As in Circumcision formerly, *Gen.* 17. 15, 16. *chap.* 18. 4. so in Baptism now, we give our *names* to God, and to Christ Jesus, entring them as it were in the book of *Life*.

Q. *What are you put in minde of by your name?*

A. That we should walk worthy of that name by which we are called, *Ephes.* 4. 1. We should not have *a name to live by* Baptism, *and yet be dead*, *Rev.* 3. 1. Seeing we have taken upon us the names of Christians, we should *depart from iniquity*, 2 Tim. 2. 19. These names which we have received with Religion, do put us in minde first to learn the duties of that Religion, and then to practise them.

Q. *What names are most convenient to be imposed at Baptism?*

A. Such names as may minde us of the virtues and excellencies of those persons that bare them, whose followers we may be, as they were of Christ: whose Faith as we do in Baptism profes

ſeſs, ſo we may follow it, conſidering the end of their converſation.

Q. *Who gave you this name?*

A. My Godfathers and Godmothers, in my Baptiſm, wherein I was made a member of Chriſt, the childe of God, and an inheritor of the Kingdom of heaven.

Q. *What ground is there for the uſe of Godfathers and Godmothers?*

A. Iſa. 8. 2, 3. *And I took unto me faithful witneſſes to record, Urish the Prieſt, and Zechariah the ſon of Jeberechiah. And I went unto the propheteſs, and ſhe conceived and bare a ſon: Then ſaid the Lord to me, Call his name Maher-ſhalal-haſh-baz.* Luke 1. 58, 59. *And her neighbours and her couſins called the name of the child Zacharias, after the name of his father.* Beſides that it hath been an ancient cuſtom even from the beginning, *Mat* 19. 8. And there is much in a *cuſtom of the Church of God*, 1 Cor. 11. 6.

See Prid. *de Bapt.* Ham. *de Confirmat.* Hooker *l.* 5. Jun. *in* Iſa. 8. 2. Tertul. *de Bapt.* Du Hier. *c.* 2.

Q. *What uſe is there of God-fathers and God-mothers?*

A. In caſe our Parents die, or be ignorant

norant or negligent of our education, or be seduced with the errour of the wicked; these God-fathers are obliged by the Church to see us brought up in the true faith, with the nurture and admonition of the Lord.

Q. *What is their duty?*

A. "To instruct us what a solemn "vow, promise, and profession we have "made by them: to call upon us to hear "Sermons, to learn the Belief, Com-"mandments, and the Lords Prayer, "with all other things which a Chri-"stian man ought to know and believe "to his souls health; and that we may "be vertuously brought up to lead a "godly and a Christian life; and this "upon the solemn promise they have "made to God. *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools*, Eccles. 5. 4. *Be not deceived, God is not mocked.*

Q. *How happy should we be, if the care of Sureties and Witnesses would be, according to primitive institution, and ancient practice!*

A. The care of our education would make the Kingdom happy in honest and

and well-principled men, the Church in good Christians, and heaven in blessed Saints.

Q. *Then sure your Sureties may well be called God-fathers and God-mothers?*

A. Yes; for thus they would offer us up unto God as his Children: they professe faith, repentance and obedience for us as his servants, and are bound to God for their performance thereof.

Q. *When received you this Christian name?*

A. In Baptism, the first Sacrament of the New Testament, wherein we were entred into the Church, *engrafted into Christ, and washed from our sins,* 1 Cor. 12. 13. Gal. 3. 27. Eph. 2. 11, 12, 13. Rom. 6. 3. 4.

Q. *What benefit, honour, and favour have you by being thus by baptism admitted into the Church?*

A. Thereby I am made, 1. a member of Christ, 2. a childe of God, 3. an heir of the kingdom of God.

Q. *What do you observe in that you are taught to say you are* made?

A. We observe that, alas! we were not born to his happinesse; But that *as*

many

many as receive him, to them he gives power to become the sons of God, even to them that believe in his Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John 1.12,13. *We were by nature the children of wrath as well as others: But God who is rich in mercy, &c.* Eph. 2. 4,5,6,8,9. In this state God made us, and not we our selves.

Q. *Now you speak of* this state; *how manifold is the state of a Christian man?*

A. 1. A state of innocence, 2. of sin, 3. of grace, 4. of glory.

Q. *What is the state of Innocence?*

A. It is a state wherein we all in *Adam* were made after Gods image, 1. in *Knowledge*, 2. *Righteousness*, 3. *Holiness*, 4. *Uprightness*, Gen. 1.27. Col. 3.10. Eph. 4.24. Perfect in understanding, will, affections, *&c. Eccles.* 7.29. Guided by *a law in our hearts*, Rom. 2. 15. Strengthened by Gods assistance in our works, *Acts* 17. 28. and encouraged with an interest in, and power over all things here, which is part of Gods image, *Gen.* 1.29. *Psal.* 4.5,6,7,8,9. and a hope of reward hereafter. The Lord would

would have given *grace and glory, and no good thing would he have with-held from us if we had walked uprightly*, Pſal. 84. 11.

Q. *What is the ſtate of ſin?*

A. It is a ſtate wherein we are all, by the wilful, ungrateful, presumptuous diſobedience of one man *Adam*, made ſinners, 1. by imputation of his guilt (*Rom.* 5. 14., &c. *Hoſ.* 2. 2.) unto us, as we were in him legally. 2. By propagation of his ſin unto us, as we were in him naturally, *Rom.* 11. 16. *Gen.* 5. 3. *Job* 14. 4. *Mat.* 3. 7. *Iſa.* 1. 4. *Pſal.* 51. 7. *Eph.* 2. 3. *All have ſinned, and come ſhort of the glory of God*, Rom. 3. 23. Pſal. 143. 2. Job 15. 14.

Q. *What is mans condition in this ſtate?*

A. We have loſt the favour and love of God; our own integrity and uprightneſs; our peace, comfort, and hope: and we are, 1. *Enemies to God by wicked works*, 2. *Encompaſſed with a body of ſin and death*, Rom. 7. 21. 23. Miſerable we are, for the deep and ſpreading pollution of ſin, 1. *Darkning our underſtanding, making every imagination of the heart*

heart evil, 2 Cor. 3. 5. Rom. 1. 21. Jer. 4. 24. Eph. 4. 28. Gal. 5. 7. Mat. 15. 19. Eccl. 9. 3. Rom. 6. 16. Gen. 8. 21. Jer. 17. 9. 2. Searing and defiling our consciences, *Ephes.* 4. 15. 1 *Tim.* 4. 2. *Tit.* 1. 15. 3. Making our wills *loath the good, and desire the evil*, John 8. 24. 9. 2 Pet. 2. 19. *polluting the whole man*, Rom. 3. 13, 15, 16, 17. *That lust that conceiveth in us bringeth forth sin*, Jam. 1. 14, 15. 4. We are miserable for the punishment that followeth it, 1. *A certain looking for, and fear of wrath*, Rom. 2. 5. Joh. 3. 36. Job 27. & 47. 1. & 15. 20, 21. & 20. 5, 11, 14. Heb. 2. 15.

2 A vanity and curse overspreading us, and all that belong to us, *Deut.* 28.

3 Death that is approaching. *Gen.* 2. 17. 1 *Cor.* 15. 22. *Ezek.* 18. 4.

4 And the everlasting wrath that is ready to swallow us up, *John* 3. 36. *Deut.* 32. 22. *Psal.* 9. 17. *Math.* 3. 10. *Luke* 3. 17. *Judg.* 7. 13. 2 *Thes.* 1. 7, 8, 9. 2 *Thes.* 2. 12. *Rom.* 2. 5, 6, 7, 8, 10. *Rev.* 20. 10, 15. *Mat.* 7. 10. & 13. 40, 41. Woe to us that we have sinned.

Q. *O miserable men that we are, who shall deliver us from this body of sin and death?* A. *We*

A. *We thank God through Jesus Christ our Lord*, Rom. 7. 24. who, that his Father might not loose the glory of his creation, the honour of his mercy, and have satisfaction to his justice, and attain the end of his law and government, appeared to the world in the greatest demonstrations of his goodness, love, and mercy, to redeem us to this third state of grace and favour, wherein he hath promised, 1. to *write his law in our hearts*, Heb. 8. 10, 11. 2. To *deliver us from sin and Satan*, Rom. 3. Col. 1. 13. 3. *Pardon our sins*, Isa. 43. 15. 4. To *reconcile us to himself*, Rom. 5. 1, 10. 5. To accept of our persons & performances in his beloved Son Jesus Christ. 6. To give us grace *to serve him in righteousness and true holiness all our days*, Luke 1. 71. The first entrance into which state is Baptism, whereby we are made members of Christ, children of God, *&c.*

Q. *What is the first benefit you have in this state?*

A. 1. That we *are members of Christ*, Eph. 5. 30. *We are joyned to him*, 1 Cor. 6. 15, 17. *Live in him*, Eph. 4. 4. Rom. 8. 11. As

11. As *branches of him the vine*, John 15.5. *Wives to him our husband*, Ephes. 5. *Living stones* upon him the foundation, *Eph.* 2. 20, 21, 22.

Or, the first benefit is, that I am made a member of Christ, from whom the body fitly joyned together, and compacted by that which every joynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love, *Eph.*4.16.

Qu. *What is it to be a true member of Christ?*

A. It's to be united to him by one spirit, to live in him by his grace, to be guided by him and his power: *For as the body is one, and hath many members, and all that one body being many are one body, so is Christ. For by one spirit we are all baptized into one body*, 1 Cor. 12. 12, 13.

Q. *It's true*, If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, *Rom.*8.11. I am the vine (*saith Christ*)

Chriſt) ye are the branches: he that abideth in me, and I in him, the ſame beareth much fruit, *John* 15. 5. *To be the members of Chriſt, is to receive from him, as from our head, life, ſenſe and motion. What condition were you in before you were a member of Chriſt? and what would have become of you if you had not been thus made a member of Chriſt?*

A. We ſhould have been *ſtrangers from the life of God*, the life of grace derived to us from God in Chriſt, from whom we might have received *grace for grace*, Epheſ. 4. 10.

Qu. *Indeed as we had withdrawn our ſelves from the authority of God by our diſobedience, ſo we are withdrawn from the gracious influence of God by ſin, whereby all the faculties of our ſouls are corrupted, the imaginations of our hearts are evil, the frame of our nature is depraved, and we are dead in ſin, until an heavenly life from God in Chriſt, in whom he is well pleaſed, enliveneth us; and that heavenly ſpirit which he hath received without meaſure, quicken us according to the meaſure of every part. But are all they true members of Chriſt that are baptized?*

A. 1. Some are only members of Christ outwardly: *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us,* 1 Joh. 2. 19. Heb. 6. 4, 5, 6.

2 Others are members of Christ inwardly, that have inwardly that grace from Christ their head which they professe outwardly. *Now ye are the body of Christ, and members in particular,* 1 Cor. 12. 17.

Qu. *What is the second benefit?*

A. *That we are Children of God,* John 1. 12. See *what manner of love is this the Father hath shewed us, that we who are by nature Children of wrath, should be called the sons of God!* 1 John 3. 1. Eph. 1. 5. Gal. 4. 4, 5, 6. Heb. 2. 10, 11, 13. 1. *We are called by his name,* 1 John 3. 1. 2 Tim. 2. 19. 2. *We are admitted to his family,* Gal. 6. 10. He feeds, provides for, pitieth, protecteth, corrects, instructs and rewards us.

Q. *What would you have been, if you had neglected being baptized, if you had*

not

nor entred into the Christian profession.

A. Oh! I should then have wished I had never been born, or being born, to die: then I had been *a child of wrath even as others*, Eph. 2. 3. I had been one of those whom the Apostle Peter calls *cursed Children*, 2 Pet. 2. 14. *i. e.* of perdition.

Q. What is it to be a child of God?

A. To be a child of God, is, 1. To be framed after God's image, *in righteousness, and true holiness.* 2. It is by favour to be adopted for God's child.

Minist. To be a child of God, is to be begotten anew by the immortal seed of the Word, and bear God's Image in holiness, endeavouring in all things to do their Father's will, Luke 8. 21. To be removed from the family wherein we lived by nature, to the family of heaven, *Ephes.* 2. 2, 3, 19. Where God is our Father, Christ is our elder Brother, the Saints are our fellows, the Angels are our fellow-servants; to be free from all our former relations. *If Christ hath made you free, then are you free indeed,* and to be invested in all the rights and privileges of the sons of God.

Q. *Do you know what are the priviledges of being Sons of God?*

A. A childe of God is free from the guilt of sin: *There is now no condemnation to them who are in Christ Jesus, who live not after the flesh, but after the spirit*, Rom. 8. 1. 2. He is under the care of God. 3. He is an heir of the promise of God for this life, and that which is to come. 4. He hath a *new name which no man knoweth but he that hath it*, Rev. 2. 17. 5. He hath the *spirit of God*, whereby he *cryeth, Abba, Father*.

Qu. *What is your duty now you are the children of God?*

A. We ought, 1. to admire Gods love. *Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God!* 1 John 3. 1.

2. We should imitate him, as obedient children; *not fashioning your selves according to your former lusts in your ignorance; but as he who hath called you is holy, so be ye holy in all manner of conversation.*

3. We ought to rest in his good will concerning us, knowing that it is our gra-

gracious Father, let him do what seemeth him good.

4. We ought to rely upon him, as a childe doth upon his father.

Q. *What is the third benefit?*

A. That we are hereby inheritors of the kingdom of heaven, not onely that we are sons, *but heirs of God, and co-heirs with Christ*, Rom. 8. 17. 29. 1 Pet. 1. 3, 4. Luk. 12. 32. *Fear not, little children, it's your Fathers good will to give you a kingdome.*

Q. *If you had not thus been entred into a Christian profession, what had become of you?*

A. Being without Christ, *aliens from the Common-wealth of Israel*, we should have been *strangers from the covenant of promise, having no hope, and being without God in the world.*

Q. *How do we inherit the kingdom of Heaven?*

A. 1. Not by birth; for so his onely begotten Son, *John* 3. 16. the *brightness of his image, and the express character of his person*, hath he appointed heir of all things, *Heb.* 1. 3.

2. But by gift; *The gift of God is eter-*

nal life through Jesus Christ.

Q. *How are we assured of this gift?*

A. We are assured of it 1. In the promise, which will never fail. *Fear not little flock, it is your Father will to give you the kingdom*, Luke 12. 32. John 17. 24. Heb. 4. 13. 2 Thes. 1. 7. *And faithful is he that hath promised*. 2. In the price paid, viz. the precious blood of Christ, which is not shed in vain. *By the blood of Christ we have entrance into the holiest*, Heb. 10. 19. 3. In the earnest. *In whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of our purchased possession*, Ephes. 1. 13. 14.

Q. *What remains for us to do?*

A. *Having these promises, to cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God*, 2. Cor. 7. 1. *That we may be meet to be partakers with the inheritance of the Saints in light*; that inheritance that is to be had among them that are sanctified.

Bishop *Nicholson* on Catechism. *The Christian duty and privilege.*

SUNDAY III.

Of the Vow and Covenant in Baptiſm.

Q. *WHat did your Godfathers and Godmothers promiſe in your name?*

A. They did promiſe and vow three things in my name.

1. First, that I ſhould forſake the devil and all his works, the pomps and vanities of the wicked world, and all the ſinful lusts of the fleſh.

2. That I ſhould believe all the Articles of the Chriſtian Faith.

3. That I ſhould keep Gods holy will and commandments.

Q. *They promiſed then in your names, 1. a ſolemn abrenunciation of that which is evil, 2. a ſerious belief of all truth, and a conſcientious practice of all duty. What did you mean (Children) when you told me that your Godfathers and Godmothers promiſed that you ſhould forſake the Devil and all his works?*

A. That they promiſed to inſtruct

us in the sin and danger of yielding to the temptations, and doing the works of the great enemy of mankind, the Devil.

Q. *What are his works?*

A. 1. Lying, *John* 4. 4. 2. Slander, *Mat.* 4. 1. *Job* 1. 7, 11. & 2. 4, 5. 3. Hatred, *Matth.* 15. 25, 3. 4. Murder, *Rev.* 17. 11. 5. Pride, *Isa.* 14. 11. 1 *Tim.* 3. 6. 6. Drawing others to sin, *Mat.* 4. 3. 1 *Thes.* 3. 5. 7. Final apostacy, and falling away, when we are enlightned, and have tasted of the heavenly gift, *Heb.* 6. 4, 5, 6. *Jude* 6.

Q. *What are his temptations?*

A. All those advantages he takes from the creatures round about us, to ensnare us to sin; and God knows *we are not ignorant of his devices*, 2 *Cor.* 2. 11.

Qu. *What do you mean by the pomps and vanities of the wicked world, which is the second thing they promised you should forsake?*

A. All that is in the world (*the lust of the flesh, the lust of the eye, and the pride of life*) all that may be an occasion of sin must be forsaken as a snare, and all that may do service to God as a sacrifice, 1 *John* 2. 15, 16, 17.

Q.

Q. *What are the lusts of the flesh?*

A. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, adultery, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like; which they that do shall not inherit the Kingdom of Heaven, *Gal.* 5. 19, 20, 21.

Q. *Now you are under a solemn promise by your Sureties,* To put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; that you should deny ungodliness and worldly lusts, and have no fellowship with the unfruitful works of darkness, *Heb.* 6. *Eph.* 4. 22. *Tit.* 2. 12. *Isa.* 1. 16. *Rom.* 13. 14. *Eph.* 5. 11. and so cease to do evil. *Have not they promised for you, that you should learn to do well?*

A. Yes; To believe sincerely all the Articles of the Christian Faith.

Q. *What do you understand by that?*

A. 1. That we must know, assent to, embrace, as worthy of all acceptation, without exception, all the fundamental Articles and points of our Christian

faith, by an *obedience of faith that worketh by love*, Rom. 16 26. Gal. 5. 6. Jam. 1. 17, 18, 19, 20.

Q. *What is it to believe?*

A. *It is by the gift of God*, Ephes. 2. 8. To have our hearts wrought upon inwardly by the holy Spirit, *Rom.* 12. 3. and outwardly by the holy Word, *Rom.* 10. 14. So that the understanding is enlightned to know all saving truth revealed of God; the will is inclined to assent to all saving truth known; the affections are ready to embrace all saving truth assented to.

See Bishop Nich. Catech. out of the Fathers.

Q. *What is it we must believe?*

A. The twelve Articles of the Christian Faith; the principles of the doctrine of Christ; the truth of God as it is in Jesus; reduced either by the Apostles themselves, or by others out of their Writings, to an wholsome form of *sound words*, according to the analogy of faith, 2 *Tim.* 1. 13. *Rom.* 12. 6.

Ruffin. *in Symb.*
Cypr. *Ep.* 70. *ad Dur.*
Baron. *Tom.* 1.
Ibid. *in Eccl.* 2. 5.
Ignat. *ad Tral. & Magnes.*
Iren. *l.* 1. *c.* 3.

Q. *How*

Q. *How much must we believe?*

A. All the Articles of the Christian faith. Whosoever will be saved, before all things it is necessary that he hold the Catholike Faith; which faith except a man keep whole and entire, without doubt he shall perish everlastingly.

Q. *How may you know that you truly believe the articles of the Christian Faith?*

A. When we are so rooted and established in the Christian truth, that it hath an influence over our hearts and lives, *Rom.* 16. 26. *Jam.* 2. 17. *Gal.* 5. 6.

Q. *Have all Christians an equal belief of the Articles of the Faith?*

A. 1. Some have a weak Faith: They say, *We believe, Lord help our unbelief: O Lord increase our faith,* Luke 17. 5. Matth. 14. 13. Mat. 12. 10. Matth. 5. 6.

2. Some have a strong faith, who with *Abraham* stagger not at the word of God *through unbelief, but are strong in faith,* Rom. 4. 10. They have a faith, which is the comfortable substance of *things hoped for, and the strong evidence of things not seen,* Heb. 11. 1.

Minist.

Minist. The second thing then which your Godfathers and Godmothers promised for you, is this; that though you see not, nor of your selves know the things of Christian Religion, Yet (being they are certainly contained in the holy Scriptures, the writings of the blessed Apostles and Prophets inspired of God, the God of wisdome, who cannot be deceived; and of truth, who will not deceive.) with a certain and full perswasion you will assent to the truth of them; and with a fixed and undaunted resolution you will profess them; and with this faith in your heart, and confession in your mouth, you will live and dye.

Q. *You say, that at your Baptism your Godfathers and Godmothers have promised three things in your name: The first whereof you told us, was,* That you should renounce all evil; *the second was,* That you should believe all truth: *I pray what is the third?*

A. That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Q. *How many things are contained in that one promise?* A.

A. Three things.

Q. *What is the first?*

A. That I ſhould have a Rule, even Gods holy will and commandments, *Pſal.* 119. 105. *Epheſ.* 5. 2.

Q. *What is the ſecond?*

A. That I ſhould walk by this Rule, neither ſtanding ſtill idly, nor turning raſhly to the right hand or to the left.

Q. *What is the third?*

A. That I ſhould continue ſo doing *all the days of my life*, Luk. 1. 75. knowing, that my *labour ſhall not be in vain in the Lord. Bleſſed is he that endureth to the end.*

Q. *Do you think that you are bound to believe and do as your godfathers and godmothers promiſed for you?*

A. Yes: I have by them vowed a Vow unto God, and I will not defer to pay it, *Eccleſ.* 5. 4.

Q. *How do you ſay? will you do it?*

A. By Gods help, ſo I will: of my ſelf I am able to do nothing: *I can do all things through him that ſtrengthneth me.*

Q. *You ſay well: Have you any thing elſe to ſay in reference to your Baptiſm, and the happy ſtate you are in by it?*

A.

A. Yes, I have two things.

Q. *What are they?*

A. 1. I heartily thank my heavenly Father, because he hath called me to this state of salvation, through Jesus Christ our Saviour.

2. I pray to God to give me his grace, that I may continue in the same to my lives end.

Q. *What do you intend to do in order to the performance of your great Vow?*

A. I intend, God willing, 1. to believe stedfastly; 2. to obey conscientiously; 3. to pray devoutly; 4. to receive the Sacraments solemnly.

Q. *Indeed these are the four parts of the* pure Religion, and undefiled before God. *What Rules have you in the performance of these things?*

A. 1. The Rule of my Belief are the Articles of the Creed.

2. The Rule of my life and obedience are the Ten Commandments.

3. The Rule of my Prayer is the Lords Prayer.

4. The Rule for the receiving of the Sacrament, is the Doctrine hereafter delivered.

Q.

Q. *I pray rehearſe the Articles of your Belief.*

A 1. I believe in God the Father Almighty, Maker of Heaven and Earth: and, 2. in Jeſus Chriſt his onely Son our Lord, 3. which was conceived by the Holy Ghoſt, born of the Virgin Mary, 4. ſuffered under Pontius Pilate, was crucified, dead and buried: 5. He deſcended into Hell, the third day he roſe again from the dead. 6. He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

Q. *What do you learn in theſe Articles of your Belief?*

A. Firſt, I learn to believe in God the Father, who hath made me and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankinde.

Thirdly, In God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God. *Mini-*

Miniſt. To keep the unity of the Spirit in the bond of peace, that there might be one Body and one Spirit; even as we were all called into one hope of their calling, that there might be one Lord, one Faith, one Baptiſm, one God and Father of all. The bleſſed Apoſtles (as ſome think) being of one accord in one place, compoſed this wholſome form of ſound Doctrine; or elſe good men gathered it out of the writings delivered by them to the Churches, as our Church thinks, *Confeſſ. Art.* 8. Which Foundation of Religion, hath been explained in the *Nicene* and *Athanaſian* Creeds, and in all the Confeſſions of other Churches, according as times and occaſions required: which our Church would have us underſtand clearly, embrace heartily, profeſs conſtantly, and live up to religiouſly. This Belief we ſhall open, 1. by explaining the words, and endeavouring a right Notion and Conception of them, as they are to be underſtood in the Belief. 2. We ſhall

Cent. Magd. 2 *Col.* 6. 6.

Calvin. Inſt. 2. 16.

ſhew

ſhew what are thoſe truths which are naturally contained in thoſe words ſo explained. 3. We ſhall confirm each truth ſo made out. 4. We ſhall ſhew the neceſſity of believing thoſe truths ſo confirmed. 5. We ſhall ſhew what efficacy they may have upon the ſoul and life of a Believer.

Authors of the Vow in Baptiſm; Dr. *Hammond's* Practical Catechiſm; Biſhop *Reyn.* on *Hoſ.* 14. Biſhop *Hall's* Satans Fiery Dart; Biſhop *Nicholſon's* Catechiſm.

SUN-

SUNDAY IV.

The first Article of our Faith, of God Almighty, Maker of Heaven and Earth.

WHat is the first Article of your Belief?

A. I believe in God the Father Almighty, Maker of Heaven and Earth.

Q. *Why do you say,* I believe?

A. To signifie that every one must be saved by his own faith, and not by anothers: *Examine YOUR SELVES, whether you be in the faith,* 2 Cor. 12. *Know ye not YOUR OWN SELVES,* &c. *Prove YOUR OWN SELVES, that you may have rejoycing in your selves, and not in another.*

Q. *The Church first discovers to us the true faith, and afterwards we put our own seal to it,* that it is true. *As if Christ should ask every one of us in particular, as he did the blinde man restored to his*



CONFESSION OF
FAITH

his ſight. Doſt thou believe on the Son of God? *John* 9. 35, 38. *we are taught every one of us to anſwer as he did,* Lord, I believe. *As if the Son of God did promiſe to every one of them which are gathered together in his name, what he promiſed to one of the multitude, whoſe ſon had a dumb ſpirit,* If thou canſt believe, all things are poſſible to him that believeth: *each one for himſelf returneth this anſwer,* Lord, I believe, help mine unbelief, *Mat.* 9. 17, 23, 24. I live, *(ſaith St.* Paul) yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. Without faith it is impoſſible to pleaſe God. *But what do you mean when you ſay,* I do believe?

A. When I ſay, *I do believe*; 1. I ſay, I do underſtand this truth, *that God is, &c.* 2. I ſay, I give my aſſent to it as revealed of God, by his Son outwardly, and his Spirit inwardly. 3. I ſay, I confeſs this truth thus embraced before the world.

Q. *Therefore when you ſay you believe*

lieve this and the other Article of Faith
you mean that you assent to them as
infallible truth revealed by God, (
by reason of his infinite knowledge
not be deceived, and by reason of his
finite holiness cannot deceive) and
vered unto us in the writings of the
sed Apostles and Prophets, immediately
inspired and acted by the Holy Ghost;
of whose writings this brief sum of
sary points of faith was first collected.
say, you mean that your faith came
the ear hearing *of these words opened*
the Church, and that the ear conveyed
them to your minde in all wisdome and
spiritual understanding: *the minde*
veyeth the truth so understood to the
which being opened, receiveth and
braceth it; and then out of the abundance of the heart the mouth speaketh: *and if now* you confess with your mouth the Lord Jesus, and believe in your heart that God hath raised him from the dead, you shall be saved. *Do you think you must make confession of your faith?*

A. 1. In respect of Gods glory, who hath commanded it. 2. In regard of ourselves, who shall be rewarded for it.

3. In

3. In regard of others, who ſhall be confirmed and edified by it; we muſt make profeſſion of our faith before men, *Mat.* 10. 32. *Luke* 9. 26.

Q. Whoſoever ſhall be aſhamed of me and my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and in his Fathers, and the holy Angels. Be ready always (*ſaith St.* Peter) to give an anſwer to every man that asketh you a reaſon of the hope that is in you, 1 *Pet.* 3. 14. *What do you mean, when you ſay you believe in God?*

A. I mean, 1. that there is a God: for *he that cometh to God, muſt believe that he is.*

Q. *Gods* atteſtation *is the* ground *of divine faith: his* being *is the ground of his* atteſtation. *What is the ſecond thing you mean, when you ſay,* I believe in God?

A. I mean, that I believe him the onely true God, holy, omnipotent, all-wiſe, all-ſufficient, juſt, merciful, and good; who is of himſelf, and by whom all things ſubſiſt.

Q. *How do you know that there is ſuch a God infinitely holy?* &c.

A. I

A. I know it, 1. by his works shewing; for by the greatness and beauty of the creatures, proportionably the beauty of them is seen. *Wisd.* 13. 5. *Rom.* 1. 20. We see some things here below have a beginning; therefore we believe a God above who hath no beginning. All things that are made, are made by another; for nothing we see makes it self: therefore we believe a God, *never* made, but *ever* of himself, *by whom all things were made.* Yea, when I see creatures working without reason, according to reason, in order to their several ends in their several places, I believe a *God over all*, who guides these creatures by that *eternal counsel of his will.*

A. 2. The publick consent and universal reason of the World, taught every man to say, *I believe in God.*

A. 3. By clear discoveries which God made of himself, and of other things, by Revelations and Prophesies, *Isa* 45. 5,6,7,18,19,21,22,24.

A. 4. I know there is a God, by what works we have heard with our ears, and our fathers have told us in their

their days, and in the old time before them. *Bleſſed be the Lord God, who onely doth wondrous works*, Pſal. 44. 1. & 72. 18.

A. 5. I know there is a God by my own Conſcience, which comforts me when I do well, and torments me when I do ill, with the thoughts of God, who is not far from every one of us; *in whom we live, and move, and have a being*, Act. 17. whom the heathen ſought after, if by any means they might feel after him, and finde him: for they knew *we are all his off-ſpring*.

Q. *What is the third thing you understand when you ſay*, I believe in God?

A. I believe in *one God*, that *there is no other God but one, and there is none beſides him*, Deut. 4. 35. 1 Cor. 8. 4. *Thus ſaith the Lord, the King of Iſrael, I am the firſt, and I am the laſt, and beſides me there is no God. I am the Lord, and there is none elſe, there is no God beſides me; that they may know from the riſing of the Sun, and the going down of the ſame, that there is none beſide me. I am the Lord, and there is none elſe.* Iſa. 48. 12. & 44. 6. & 45.

5.

5, 6. Deut. 4. 32. & 35. 39. Psal. 1[illegible] 31. Isa. 45. 18, 21. & 44. 8. Job 17. [illegible] Deut. 6. 45.

Q. *What is the fourth thing you say when you say,* I believe in God?

A. I say, I believe all that the one true God hath said; and I know whom I trust, and that he is faithful who hath spoken; put my seal to his affirmation, rely on his promises, fear his threatnings, and embrace his whole will.

Qu. *What is the fifth thing you say when you say,* I believe in God?

A. I say, I will rely upon him as God all-sufficient; for he hath said, *I will never leave thee, nor forsake thee*: so that I may boldly say, *The Lord is my God, my Helper; I will not fear what man can do unto me*, Heb. 13. 5.

Q. *What is that God whom you say you believe in?*

A. Our God is a Spirit, *John* 4. 24. infinite, *Psal.* 139. 8. invisible, 1 *Tim.* 1. 17. eternal, *Psal.* 90. 2. all-wise, 1 *Tim.* 6. 16. incomprehensible, immutable, *Jam.* 1. 16. all-sufficient, *Gen.* 17. 1. just, merciful, gracious, long-suffering, *Exod.* 33. alone to be wor-

worshipped, saved, and adored, *Mat.* 4. 10.

Q. *Is there but one God?*

A. No, there is no other God but one, 1 Cor. 8. 5. Deut. 6. 4. & 32. 39. Psal. 86. 10. Isa. 44. 6. & 45. 21. *Ephes.* 4. 5, 6. There are indeed three persons, *three that bear witness in Heaven, the Father, the Word, and the Holy Ghost,* 1 John 5. 7. Mat. 28. 19. Mat. 3. 16, 17. *but these three are one,* 1 Joh. 5. 7.

Q. *That is a mystery which it is rashness to search, piety to believe, and life to know: In one God there are three persons, distinguished by their names, inward properties, and outward operations. What do you mean when you say,* I believe in God the Father?

A. I mean, 1. I believe that the onely true God whom I worship, is *the Father of our Lord Jesus Christ, who is blessed for evermore,* 2 Cor. 11. 31. who gave him to have life in himself, *John* 5. 26. as he hath life in himself: that God is the Father of Christ, giving him being in the womb, power in Heaven and Earth, life from death, and a divine nature by an eternal generation.

A. 2. I mean, that the onely true God is Father of all, *Ephes.* 4. 6. in Heaven and Earth: the Father of spirits, i. e. Angels; the Father of all things: so that we may say in the words of the Prophet, *Have we not all one Father? hath not one God created us?* Mal. 2. 10.

A. 3. But I mean especially, that I believe that God is our Father,

1. Who created us by his power: *for we are all his off-spring.*

2. Who preserves us by his providence: *for in him we live,* &c.

3. Who hath redeemed us by his Son: *Is not he thy Father that hath bought thee? hath he not made thee, and established thee?* Deut. 32. 6. Exod. 4. 22. Isa. 44. 24. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; from everlasting is thy name,* Isa. 63. 16.

4. Who of his own will hath begotten us, *with the word of truth,* Jam. 1. 18. Joh. 1. 12. Ephes. 2. 10.

5. Who hath adopted us. What

manner

manner of love is this, that we ſhould be called the ſons of God! And it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, 1 John 3. 2. Rom. 8. 17. Col. 3. 24. Heb. 9. 15. Thus *God hath ſent forth his Son, that we might receive the adoption of ſons,* Gal. 4. 4, 5, 6. Epheſ. 3. 15. & 1. 5.

Q. *Then you believe that God is the Father of Chriſt by eternal generation; of all creatures, by creation and preſervation; and of all Chriſtians, by adoption and regeneration. What do you mean when you ſay,* **I believe in God the Father Almighty?**

A. I mean, 1. That God hath Dominion over all things. *Holy, holy, holy, Lord God Almighty, which was, which is, and is to come. Alleluiah, for the Lord God Omnipotent reigneth,* Rev. 4. 8. & 19. 6. Luke 12. 5. Acts 17. Jude 25. 1 Tim. 6. 15. *Thine, O Lord, is the greatneſs and the power, and the glory, and the victory, and the majeſty: for all that is in the Heaven and the Earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head*

above all: both riches and honour com of thee, and thou reignest over all.

Q. *What is the nature of Gods authority?*

A. 1. He hath power to make a things as pleaseth him.

2. He hath power to possess and u all things so made and framed by him.

3. He hath power to dispose of a things he so possesseth according to h own pleasure.

Q. *What manner of power hath h over things?*

A. 1. He hath an universal powe extending to all things.

2. He hath an absolute power: *H hold, as the clay in the hand of the potte so are ye in my hands, saith the Lord o mighty*, Jer. 18. 6. Rom. 9. 21.

3. He hath an eternal power: 1 *Tim.* 1. 15. *Psal.* 145. 13. *Thy kingdom i an everlasting kingdom, and thy dominio on endureth throughout all generations.*

Q. *Do you mean any more when yo say, I believe in God the Father Al mighty, then that you believe that Go hath all Authority in heaven and earth?*

A. Yes: I mean that he hath not

onely an outward power to command others to work, but an inward power to work all things himself; which I learn from Christ, who saith, *With God all things are possible*, Mat. 10. 27. and from an Angel, who saith, That *with God nothing shall be impossible.*

Q. How many ways is God thus Omnipotent?

A. Three ways.

Q. Which be they?

A. 1. I believe God is Omnipotent, because all power comes from him.

2. I believe he is Omnipotent, because none can resist his power. *The Lord of Hosts hath purposed, and who can disanul it? His hand is stretched out, and who can turn it back?* Isa. 14. 27. Dan. 4. 35. 2 Chron. 20. 6.

3. I believe that God is Almighty, because, as *Job* saith, *I know he can do every thing*, Job 42. 1, 2. that becomes him to do.

Q. Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, and thou preservest them all, Nehem.

9. 6. *So if at any time by an evil heart of unbelief, I should doubt and stagger in any condition, I may remember he is able to help*, Rom. 4. 21. & 9. 21.

Preston and *Larkin* of the Attributes of God; *Zanchy de tribus Elohim*; and the common places of God.

SUN-

SUNDAY V.

The first Article of our Faith, *or* God Almighty, Maker of Heaven and Earth.

Q. *What do you mean when you say*, I believe in God the Father Almighty, Maker of Heaven and Earth?

A. I mean that I believe in God the Father Almighty, Maker of all things visible and invisible; who *made Heaven and Earth, the Sea, and all that in them is*, Exod. 22. 11. I believe with St. *Paul*, that *God made the world, and all things therein, seeing that he is Lord of heaven and earth*, and *dwelleth not in temples made with hands*, Act. 17. 24. See John 1. 3, 10. Col. 1. 16.

Q. *Are you sure that all things were made by God?*

A. Whatsoever is not made, is God; whatsoever is made, is of God, of whom are all things.

Q. *When a man sees a fair building, and none near, he concludeth that some work-men have been there;* for every house is builded by some man, *Heb.* 3. 4. *So when we look upon the great house of the world, upon the* earth that hangeth upon nothing, *the foundation, the glorious heaven the roof, we acknowledge a great Master-builder hath been here; and he who built all things is God. How were they made?*

A. By creation out of nothing. *I beseech thee, my Son,* saith the Jewish Church, *look upon the heaven and the earth, and all that is therein, and consider that God made them of things that are not,* 2 Mac. 7. 18. He calleth things that are not, as though they were. *Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things that do appear,* Heb. 11. 3.

Q. *What is the last thing you consider in this Article?*

A. That I believe in God the Father Almighty, *Maker of heaven and earth, and all things therein,* Gen. 1. Psal. 33. 6, 9. Psal. 8. 19. Psal. 121. 2.

Psal.

Pſal. 124. 8. Job 38. **And I** believe that as he made all things, he preſerves and upholds them by his power, he cares for them by his providence, he orders, guides, and diſpoſeth of them by his wiſdome.

Q. *What moved God to make the world?*

A. His own infinite goodneſs (*he was good, and he did good*) and pleaſure: *Thou haſt created all things, and for thy pleaſure they are and were created*, Rev. 14. 11.

Q. *To what end did he make the world?*

A. To make manifeſt that glory which he had in himſelf before the world was made.

Q. *To us therefore, Beloved, there is but one God, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him*; 1 Cor. 8. 9. *How do you know you believe in God aright?*

A. I believe in God aright, 1. When I embrace his teſtimony with full aſſurance of Faith. 2. When I can relie on his all-ſufficiency in an holy life, *which hath the promiſe of this life, and of that which is to come.* 3. When I fear and worſhip him in ſpirit and in truth,

and walk humbly with him: *when I worship the Lord my God, and him onely do I serve.*

Q. *When doth a man believe aright that God is a Father?*

A. 1. When he gives him that filial fear, honour and reverence that is due unto him. *A son honoureth his Father, and a servant his Master: if then I be a Father, where is mine honour, saith the Lord of Hosts?* Mal. 8. 6. *Whosoever* (saith our Saviour) *doth the will of my Father which is in Heaven, the same is my brother.*

2. When he relies upon him as a father: *Your Father knoweth how to give you good things*, Mat. 7. 8, 9, 10.

3. He believes God a Father, when he can with patience bear all Gods dealings with him. *We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?* Especially considering, that *they chastened us for their own pleasure, but he for our profit, that we might be partakers of his holiness*, Heb. 12. 9, 10. Deut. 8. 5.

4. He

4. He looks upon God as his Father, who endeavours to imitate him, and be like him in actions and affections; who obeys St. *Pauls* exhortation, *Eph.* 5. 1. *Be ye followers of God as dear children. As he who hath called you is holy, so be ye holy in all manner of converſation,* 1 Pet. 1. 15. Lev. 19. 2.

5. He believes God a Father, who draws near to him through Jeſus Chriſt; endeavouring through him to have acceſs by one Spirit unto the Father.

Qu. *How may I diſcern that I have true faith in God as* Almighty?

A. A man may diſcern that he hath true faith in God as *Almighty*, 1. By an awful reverence of his Majeſty, and Univerſal Obedience to his will. 2. By patience and meekneſs under all his dealings: *I was dumb, and opened not my mouth, becauſe thou didſt it,* Pſal. 39. 9. 3. By a tender ſenſe of thoſe bleſſings which the Lord of his ſoveraign mercy hath beſtowed upon us.

Qu. *It's true, this is a ſigne a man owns the Soveraignty of God over us: But how ſhall a man know he truly be-*

believes the infinite power of God in himself?

A. 1. When he fears him: *I will forewarn you whom you must fear; fear him which after he hath killed, hath power to cast into hell: I say unto you, Fear him*, Jam. 4. 12. Luke 12. 5.

2. When he can trust him: *Abraham* believed this aright, when *he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully perswaded, that what he had promised, he was also able to perform*, Rom. 4. 20, 21.

3. When he can with hope draw near to him, to *make his request known unto him, who is able to do exceeding abundantly above what we can ask or think, according to the power that works within us*, Ephes. 3. 20.

Q. *What should your faith in God the Father Almighty, Maker of Heaven and Earth, work in you?*

A. 1. A belief of God that cannot lye, *Numb.* 23. 19. 2. A worship and kneeling before the Lord our Maker, *Psal.* 95. 6. A fear, love, reverence, honour and obedience to our Father, *Mal.*

Mal. 1. 6. A truſt in the Almighty, *Mark* 10. 27. *Matth.* 6. 25, 26. and prayer and thankſgiving to him that created all things, for whoſe pleaſure they were and are created, *Rev.* 4. 11.

Q. *Who is he that lives as one that believeth God* the Maker of Heaven and Earth?

A. 1. He lives ſo, that makes uſe of all things in Heaven and Earth to lead him to the God that made them, and takes occaſion from what he ſeeth made, to declare the glory of him that made them, *Pſal.* 148. 2, 3, 4, 5. *Rom.* 11. 36. *Nehem.* 9. 5, 6. *Pſal.* 104. 31. *Revel.* 4. 10, 11. *Pſal.* 143. 10, 11.

2. He, that conſidering the creation of God, the heaven and the earth which he hath made, humbles himſelf, and ſaith, *O what is man!*

3. He that can ſay, *Thy hands have made me, and faſhioned me: O therefore give me underſtanding, that I may keep thy Law*, Pſal. 119. 73. Thou haſt made me, I will ſerve thee.

4. He that can eſtabliſh his heart in hope

hope in the Lord his God, who made Heaven and Earth, and all things therein, *Psal.* 146. 5, 6.

Minister. So you do truly profess, really believe, are fully perswaded, that there is one true God in Christ, the Father of us all, who hath all power in Heaven and Earth; and that Heaven and earth, and all things therein, are not of themselves, but were made in the beginning out of nothing, by God, out of his goodness, for his glory: and thus you believe **in God Almighty, Maker of Heaven and Earth.**

Zanchy de oper. 6 dierum; *Gouge*'s Extent of Gods Providence; Dr. *Pearson* on the Creed.

SUN-

SUNDAY VI.

The second Article of the Creed, *or* Faith in Jesus Christ our Lord.

Q. *What is the second Article of your Belief?*

A. And in Jesus Christ our Lord.

Q. If ye believe in the Father, believe also in me, *saith our Saviour*, John 14. 1. *But what do you mean when you say*, You believe in Jesus?

A. I mean that I own, embrace, and relie upon the Saviour of the world, knowing that there is not salvation in any other: for *there is no other name whereby we may be saved, but the name Christ Jesus*, Acts 4. 12.

Q. *How is Christ a Saviour?*

A. 1. He is a Saviour, in that he hath opened the way of salvation to the world, *Ephes.* 2. 17. *John* 1. 18. 2 *Tim.* 1. 10.

2. He is a Saviour, in that he procured

cured salvation: *God sent his Son into the world, that the world through him might be saved*, John 3. 17. Rom. 5. 10.

3. *He is a Saviour, seeing he ever liveth to make intercession for us, to* SAVE *to the uttermost all those that come unto him*, Heb. 8. 25.

Q. *What need had we of a Saviour?*

A. Being fallen from our first state of innocence and happiness, to a state of sin and misery, it pleased God to send his Son to restore us to our first state; 1. by procuring pardon for our sins; 2. by procuring grace for our natures; 3. by procuring us a state of reconciliation here; and, 4. by procuring us a state of blisse hereafter.

Q. *How doth Christ save us?*

A. He saves us from sins past, by his blood justifying of us, 1 *Pet.* 1. 18, 19. 2. He saves us from sins to come, by grace sanctifying us. 3. He saves us from all evil, by interceding for us.

Q. *Whereas you cannot with comfort believe in God the Father without the Mediator between God and Man, who of two might make one, and so make peace; What is true faith in Christ?*

A. It

A. It is *a saving* grace, whereby we accept of *Christ* for our *Lord* and *Saviour*, and *rest* in him alone for salvation, *Ephes.* 1. 12, 13. *Rom.* 15. 12. *Tit.* 1. 1, 2.

Q. How doth it appear that you believe in Jesus?

A. By my love to him, my hatred to sin, and resolution to amend my life according to his holy will and word, seeing he redeemed me from all iniquity, to purifie me as peculiar to himself, one zealous of good works.

Q. What duties should our belief in Jesus stir us up to?

A. 1. It should stir us up to make our peace with God through our Lord Jesus Christ, the onely Mediator between God and Man; God's *well-beloved Son, in whom he is well pleased:* For by him God is willing *to reconcile all things to himself, whether they be things in heaven, or things in earth.*

2. It should kindle our love to Christ, who loved us to the death. *Greater love hath no man then this, that a man should lay down his life for his friends: but while we were sinners, Christ died for us,* Rom. 5. 8. John 15. 13.

If

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

And thirdly, as a token of love to him, we are to give up our selves to him, to obey him, 1 *John* 5. 3. *John* 14. 15. *Phil.* 3. 8.

Q. *What do you mean when you say you believe in Christ?*

A. I mean that I believe in our Saviour, who was anointed and sealed King, Priest, and Prophet: A King, to govern the world; a Priest, to offer himself a sacrifice for the world; and a Prophet, to teach the world the good, the perfect, and acceptable will of God.

Q. *What did our Saviour as a Prophet?*

A. When no man had seen God at any time, the onely begotten Son of God, who was in the bosome of the Father, he hath declared him, and the whole counsel of his will.

Qu. *How?*

A. By himself first, opening the Law, and publishing the Gospel, leading us to all truth; and then by his Spirit;

Spirit; and thirdly, to this day, by Apoſtles, Prophets, Paſtors and Teachers, ordained by him, *John* 6. 4. *Heb.* 1. 3. *Col.* 2. 3. 2 *Cor.* 3. 3. *Luk.* 4. 18. *Mat.* 5. 3. *Epheſ.* 4. 11.

Q. *How may we believe aright in Chriſt as a Prophet?*

A. By hearing and embracing his Doctrine, and receiving his Word with the obedience of faith. We muſt with *Mary* ſit at Jeſus feet, and hear his Word, and yield to the good motions of his Spirit.

Q. *What did our Saviour as a Prieſt?*

A. 1. He hath given himſelf an offering for us, and his ſoul an offering for ſin, and a ſacrifice to God for a ſweet ſmelling ſavour, *Epheſ.* 5. 20. 2. He removes our guilt, *Heb.* 9. 7, 26. 3. He makes atonement for us, 1 *John* 2. 2. 4. He bleſſeth us, *Acts* 3. 26. And 5. prayeth for us, *John* 17. So that poor ſinners may ſay, *Who is he that condemneth? it is Chriſt that died, or rather that is riſen again, and ſitteth on the right hand of God, making interceſſion for us,* Rom. 8. 34.

Q. *How ought we to believe in Chriſt as Prieſt?* *A.* 1.

A. 1. Having an High-priest over the House of God, we ought to draw near with a true heart, in full assurance of faith, *Heb.* 10. 19, 20, 21, 22.

2. We ought to believe that Christ offered himself for us, so as to offer our selves unto him, *which is but our reasonable service*, Rom. 12. 1. 1 Cor. 6. 20.

Q. *What doth our Saviour as a King?*

A. The government of the world is upon his shoulders.

Q. *How doth he govern the world?*

A. 1. By restraining, condemning, and destroying his enemies, especially confounding Satan.

2. By protecting his people, and encouraging them here and hereafter.

3. By ruling his people.

Q. *How doth Christ rule his people?*

A. By delivering them a Law by which they may walk, and by giving them grace whereby they may walk in that Law. Or he as a King ordereth all things with power to our salvation, *Psal.* 2. 6. *Dan.* 2. 44. As, 1. He rules our hearts by his grace, *Heb.* 8. 10. *Jer.* 31. 33. 2. He subdueth

Satan

Satan and sin, *Heb.* 2. 14. 3. Guardeth us through all temptations to Heaven, *Ephes.* 1. 21, 22. 4. Having an universal power in all Ages, over all creatures, in all things.

Q. *How ought we to believe in Christ as King?*

A. We are to believe in him, so as to relie upon him, because of his great power; and to obey him unto well-pleasing, because of his authority.

Q. *How doth it appear you believe all these Offices of Christ?*

A. First, by my faith in his Word published by himself, preached by his servants, and imprinted on my heart by his Spirit, it appears I believe in him as Prophet.

Secondly, 1. by my obedience to his Commands; 2. my trust in his protection; 3. my oppoling his enemies; 4. my reverence to his person; 5. trembling at his threats and judgments, it appears I believe in him as King.

Thirdly, 1. By praying to him to intercede for pardon and grace, 2. by receiving his grace with humble heart, as the greatest blessing in the world, and

and using the grace bestowed on me in a life consecrated to him who offered himself, it appears that I believe in him as Priest.

Minister. In a word, we are so to believe in Christ, as that every one of us that nameth the Name Christ, may depart from iniquity, we having the Anointing from the holy One, and the Anointing which we have received from him abideth in us, 1 *John* 2. 20, 27. 2 *Tim.* 2. 19.

Reynolds on *Psal.* 110. *Found's* Trisagion; Dr. *Pearson* on the Creed.

SUNDAY VII.

The second Article of our Creed, or Faith in Jesus Christ his onely Son our Lord.

Q. *IN the second Article of your faith, you say, You believe in Jesus Christ Gods only begotten Son; how is Christ the only begotten Son of God?*

A. He is the only Son of God, 1. By Eternal Generation, *Col.* 1. 15, 16, 17. *John* 1. 1, 2, 3. *Heb.* 1. 5. co-eternal, co-equal with the Father. 2. by his Incarnation in the Virgins Womb, when *the power of the Highest overshadowed her.* 3. By his Resurrection; *Thou art my Son, this day have I begotten thee,* Psal. 2. Acts 13. 33. Heb. 1. 3, 4, 5. *To which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* Heb. 1.

Q. *What benefit have we by believing Christ the onely Son of God?*

A. We are thereby sure to be accepted

cepted with God through his onely begotten Son Jesus Christ, who offered himself for us by the Eternal Spirit.

Q. *What duty do we learn hereby?*

A. Hereby we are taught to worship Christ as God, ascribing *blessing, honour, glory and power unto him that sits upon the throne, and the Lamb for evermore.*

Minister. Indeed when the Scripture *bringeth the first begotten Son into the world,* it saith, *Let all the Angels of God worship him,* Heb. 1. 6.

Q. *But what other duty are we taught hereby?*

A. We are taught hereby to live thankfully all the days of our lives, for the infinite love of God in sending his onely begotten Son into the world to die for us.

Q. *How doth it appear that you believe this?*

A. By the comfort I have, 1. That my Saviour being God, is able to save me to the uttermost. 2. And being the well-beloved Son, that I shall be accepted in him, *Heb.* 2. 10. *Ephes.* 2.

Q. *What*

Q. *What do you mean when you call Jesus Christ* our Lord?

A. I mean that I really believe that our Saviour Christ hath all things put in subjection under him, *Heb.* 2. 7, 8.

Q. *How is he a Lord?*

A. 1. He is Lord by creation: *Without him nothing was made that was made*; and therefore there is nothing made but is under him.

2. By sustentation, *Heb.* 1. 3. *Col.* 2.

3. He is Lord by appointment of the Father, *Heb.* 2. 7, 8. *John* 5. 2, 7. *John* 13. 3. *Mat.* 28. 18. *Psal.* 110. 7. *Phil.* 2. 8, 9, 10, 11. *Ephes.* 1. 20, 21.

4. He is Lord by redemption; *We are bought with a price*, and *we are not our own*, 1 Cor. 6. 19, 20. And by covenant with us, 1 Cor. 15. 25, 27.

5. By conquest, rescuing us from sin and Satan.

Q. *Wherein doth his power appear?*

A. 1. In making Laws, and writing them in our hearts. 2. In appointing Officers in his house. 3. In providing for his servants all things pertaining to life and godliness. 4. In protecting, correcting and rewarding us.

Q. *How do you know that you truly believe this?*

A. 1. When we submit to him humbly, 1. In accepting the punishment of our iniquities: 2. In being contented with our allowance: 3. In obeying his will heartily, cheerfully, diligently, and constantly.

2. When we are sensible that we are not our own, and that we are bought with a price, we resolve to glorify God with our bodies and souls, which are his.

3. When we can safely, using our honest endeavours, relie upon this *Lord* for salvation, for protection and deliverance from all the enemies of our peace, as upon one that is *mighty to save.*

4. When by believing him to be Lord of the world, we know that *all things are ours, and we are Christs, and Christ is Gods.*

Q. *What is it to believe this aright,* viz. *That Christ is* our Lord?

A. 1. To believe it so, as to yield our selves to him as our Lord, as *servants to righteousness unto holiness,* Rom. 6. 6, 13. 2. To

2. To believe it ſo, as *to live not to our ſelves, to die not to our ſelves; but whether we live or die, we may be our Lords*, Rom. 14. 7, 8.

3. To believe it ſo, as *to bring every thought to an obedience to Chriſt* our Lord, *who is become the Author of eternal ſalvation to them that* Obey. Heb. 5. 8, 9. 2 Cor. 10. 5.

4. To believe it ſo, as to comfort our ſelves in this, *The Lord of all will make all things work together for the beſt to them that love God.*

Miniſter. You ſay then, that you aſſent to this as a great truth, *That Jeſus Chriſt, the promiſed Meſſiah, is come into the world, and was anointed by the Spirit of God, 1. A Prophet, to reveal Gods Will to us: 2 A Prieſt, to offer himſelf a ſacrifice, and to make atonement for us: 3. And that he is a King, ſitting at the right hand of God, far above all Principalities and Powers; whereby when he hath ſubdued all our enemies he will confer perfect and eternal happineſs upon us* And you do really profeſs, that you are fully aſſured of this, as a

most certain, infallible, and necessary truth, *viz. That our Saviour is the true, proper, and natural Son of God,* God of God, Light of Light, very God of very God. And you do assent to this as a certain and infallible truth taught by God himself, *That Jesus Christ,* the onely Son of God, *hath Dominion over all things for the destruction of our enemies, and compleating of our redemption. And that he is especially Lord over us.* 1. *whom he hath purchased and rescued.* 2. *who are by faith consecrated to his service; who have yielded our selves up to him in* Baptism. *For whom he hath taken care that we should be the Sons of God here, and that we should have heavenly Mansions hereafter.* And thus as you believed in God the Father Almighty, Maker of Heaven and Earth; so you believe in his onely Son Jesus Christ our Lord.

Dr. *Pearson* on the Creed, *Heylin* on the Creed, Bishop *Nicholson* in *Zanchy de Elohim,* Christs Soveraignty, *Jeanes* Scholastical Divinity, Bishop *Reynolds* on *Psal.* 110.

SUN-

SUNDAY VIII.

The third Article of our Faith.

Q. *WHat is the third Article of your Belief?*

A. **Which was conceived by the holy Ghost, born of the Virgin** Mary.

Q. *What do you mean when you say,* I believe in him who **was conceived of the holy Ghost?** &c.

A. I am verily perswaded that he who was begotten of the Father before all worlds, was now in the fulness of time conceived by the holy Ghost, and *born of the Virgin* Mary. *For as much as the children were partakers of flesh and blood, he also himself took part of the same,* Heb. 2. 14.

Q. *Why was he made flesh?*

A. That we who are sinful flesh, might be saved by him, he becoming sin for us, and we the righteousness of God in him; *therefore it behoved him to be like his brethren,* Heb. 2. 17. And

the Mediator between God and man, must be *the man Christ Jesus*, 1 Tim. 2. 5. *Since by man came death, by man also came the resurrection of the dead*, 1 Cor. 15. 31.

Q. *Our Nature sinned, our Nature must suffer: but because our Nature which is finite, could not satisfie the infinite justice of God, it was joyned to the Divine Nature; so that our Saviour, who was of the fathers according to the flesh, was* God over all, blessed for ever. *How is Christ said to be* conceived by the Holy Ghost?

A. The Father willed his Incarnation, the Son consented to it, and the Spirit worketh it. Christ being not capable of redeeming our Nature but in our Nature, he had a body prepared for him by the holy Ghost, who separated the same body from sin, and united it to his Divine Nature, *Luke* 1. 34, 35. *John* 1. 14. *Heb.* 7. 26. & 4. 15.

Q. *What is the benefit you receive by this Article?*

A. 1. I hope that *the Father hath made him sin for me who knew no sin, that I who knew sin might become the*

the righteouſneſs of God in him, 2 Cor. 5. 21.

2. I hope that as his Nature was holy, harmleſs, undefiled, and ſeparated from ſinners; ſo our Nature will be preſented by him to the Father without ſpot and blameleſs.

3. Under my infirmities, I hope I have a *faithful and a merciful High Prieſt, who being touched with the feeling of our infirmities, in that he himſelf hath ſuffered being tempted, he is able to ſuccour us being tempted*, Heb. 2. 17, 18. & 4. 15, 16.

Q. *What do you learn from this part of this Article?*

A. 1. I learn firſt thankfulneſs, in that the kindneſs and love of God towards man appeared, in not taking the Nature of the fallen Angels, but *the ſeed of Abraham*, Heb. 2. 16. Tit. 3. 4. Luke 1. 78.

2. I learn purity, that I in my Nature ſhould be holy, as he in his Nature is holy; that as he was not conceived by man, but by the holy Ghoſt, ſo we ought to be born again not of blood, nor of the will of the fleſh, nor of the

will of man, but of God; the same overshadowing power which formed his nature, reforming ours: He which was born for us upon his Incarnation, ought to be born in us by Regeneration.

Minister. So then you assent unto this as a most necessary and certain truth, *That the onely begotten Son of God, very God of very God, was conceived and born, and so made man, taking to himself the Humane Nature, consisting of a soul and body, and joyning it to the Divine Nature in the unity of his person.* And you are fully assured, *That our Saviour thus made flesh, was really and truly conceived in the wombs of a Virgin, by the singular, powerful, invisible, and immediate operation of the holy Ghost, whereby a Virgin was beyond the Law of Nature enabled to conceive, and that which was conceived in her, was miraculously and compleatly holy.* And thus you profess to believe in Jesus Christ, which was conceived of the holy Ghost.

Q. *What do you understand when you say in the last part of the third Article, That our Saviour was conceived by the*

holy

holy Ghost, *so he* was born of the Virgin Mary?

A. I understand that my faith is confirmed, in that I see the Prophecies fulfilled, *viz.* That *the Lord hath created a new thing in the earth, a woman shall compass a man*, Jer. 31. 32. *Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel*, Isa. 7. 14.

Q. *Do you think that* Mary *was an unspotted Virgin?*

A. Yes; and I think of her as of the Gate of the Sanctuary, in *Ezek.* 44. 2. *This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord the God of Israel hath entred in by it, therefore it shall be shut.*

Q. *What is the benefit of Christs conception and Nativity?*

A. 1. That our Natures which are polluted with sin, might be cleared from Original corruption, He was conceived by the holy Ghost, and filled with grace and truth, *Luke* 1. 35.

2. That our Natures might be redeemed by the seed of the woman, he took the Virgins flesh, *Gen.* 3. 17.

Q. *How became the Virgin* Mary *a Mother?*

A. 1. By conceiving, 2. by nourishing and encreasing; and 3. by bringing forth the Saviour of the world.

Q. *What do you learn from this part of the Article?*

A. 1. I learn humility from him, who being equal with God, yet humbled himself to be like us.

2. I learn a boldness of access unto the throne of grace, (through him who is our brother) that I may obtain mercy and grace to help in time of need, *Heb.* 4. *ult.*

3. I learn this comfort, That as God saw *Adam*, and all mankinde that were in him, sinful; so he seeth Jesus Christ, and all that are in him, without sin, and blameless.

4. I learn this truth, That Christ, according to the Prophecie that went before of him, was of the house of *David*, because he was born of *Mary*, who was of that house.

Minister. So then you assent to this as a certain truth, *That there was a*

cer-

certain woman known by the name of the Virgin Mary, *a pure and unspotted Virgin, who did by the immediate operation of the holy Ghost, conceive within her womb the onely begotten Son of God; and after the natural time of other women, brought him forth as her first-born: whereby the Saviour of the world was born of a woman under the Law, to redeem them that were under the Law, without any Original corruption, that he might deliver us from the guilt and stain of sin: Born of that Virgin which was of the house of* David, *that he might sit upon his throne, and rule for evermore.* And on this manner you believe in Jesus Christ, born of the Virgin Mary.

Q. *How will the knowledge of these things work in the heart of him whom God will save?*

A. It will bring him to a serious consideration of his own state, to grieve for sin, and the fear of Gods displeasure, whereby the heart is first broken and humbled; and secondly, resteth upon Christ alone for salvation, according to the free promise of God by faith inwardly wrought by the Spirit,

and

and outwardly by the Word and Sacraments. *Jer.* 8. 6. 7. *Luke* 1. 5. 17. *Acts* 3. 37. & 9. 6. & 16. 34. *Rom.* 4. 20. *Heb.* 11. 11. *Acts* 16. 14. *Rom.* 10. 14. *Heb.* 5. 11, 12. & 6. 1.

Q. *What did our Saviour between the times of his birth and death?*

A. He led a most holy and good life for our imitation, that we might do as we have him for an example. God having *predestinated us to be conformable to the image of his Son.* Rom. 8. 29. that *as we have born the image of the earthly, so we may bear the image of the heavenly.* 1 Cor. 15. 49. What he taught in his precepts, he shewed us in his life.

Minister. The Lord grant that since his image is imprinted in our Nature by creation, so also we may shew it in all the parts of an holy life, conforming our will and affections to his holy precepts, submitting our understandings to his Rules and Lessons of perfection: imitating his sweetness and excellency of society, his patience and charity, his devotion and holiness, his conformity to God, his zeal and meekness, his bounty

bounty and goodneſs; that our hearts, hands and eyes, all the parts and faculties of ſoul and body, may grow up with the increaſe of God, till we come to the full meaſure of the ſtature of Chriſt, even to a perfect man in Chriſt Jeſus; that at laſt in his light we may ſee light, and reap the fruits of glory from the ſeeds of holineſs, in the imitation of his holy life.

Q. 1. *In what particulars ought we chiefly to imitate Chriſt?*

Anſw. In ſelf-denial, 2. in obedience, 3. in growth and proficiency: for he 1. reſigned himſelf unto God, 2. obeyed him unto the death, and 3. *grew in wiſdome and favour with God and man.*

Biſhop *Andrews*, Dr. *Donne*'s, and Biſhop *Laked*'s Sermons, and *Jeans* his Scholaſtical Divinity.

SUN-

SUNDAY IX.

The fourth Article of the Creed.

Q. *WHat is the fourth Article of your Belief?*

A. That our Saviour Jesus Christ was not onely born for us, and lived among us a most holy life, by his Doctrine and Example leading us in the way to heaven; but that he suffered under Pontius Pilate, was crucified, dead and buried: which is the second step of his humiliation.

Qu. *What did our Saviour suffer for us?*

A. The whole wrath of God due to our sins, which we should have suffered: 1. In his body, hunger, thirst, weariness, reproaches, griefs, sorrows, and temptations: 2. In his soul, the displeasure of God; *and who knoweth the power of his anger?* Isa. 53. 4, 10. Mat. 26, 38, 39. Rev. 19. 15. 1 Pet. 2. 4. Jer. 1. 12. Phil. 2. 8.

Q. *What*

Q. *What moved him thus to ſuffer?*

A. His own goodneſs, love, and our miſery, *John* 3. 19. *Epheſ.* 1. 5. *Tit.* 3. 5.

Q. *What are the benefits of his ſuffering?*

A. That by his ſtripes we might be healed, *Iſa.* 53. 5. *Heb.* 9. 14. & 26. 28. *Col.* 2. 14. *Heb.* 10. 2, 4. 1. That we might obtain remiſſion of ſin, *Rev.* 1, 5. *Col.* 2. 13. 2. That we might eſcape puniſhment. 3. That we might be delivered from the power of ſin and Satan. 4. That we might be reconciled to God, *Rom.* 5. 10. 5 And redeemed from our vain converſation, 1 *Pet.* 1. 18. and by his blood have entrance to heaven, *Heb.* 10. 19, 20.

Q. *Under whom did he ſuffer?*

A. Under Pontius Pilate, Deputy under *Tiberius*, the Scepter being departed from *Judah*, now *Shiloh*, i. e. Chriſt, was come, *Gen.* 49. 10. *John* 18. 31. (the Son of God ſubmits to lawful power) who bore witneſs afterwards of Chriſts innocence.

Q. *What did he ſuffer under him?*

A. Death, the diſſolution of his ſoul from his body: *death is the wages of ſin,*

sin, which was threatned upon us: *If thou eatest thereof, thou shalt die*, 2 Cor. 5. 14.

Q. *What kinde of death did he die?*

A. Because he was to remove the curse from us, therefore he was made a curse for us, and so was Crucified, *Gal.* 3. 13. *Deut.* 31. 23. and to fulfil Prophecies and Types, *Psal.* 22. 17, 18, 19. *Exod.* 12. 46. *John* 19. 36, 37. *Lev.* 7. 4, 20. & 1. 8.

Q. *What became of him after death?*

A. That he might sweeten the grave to us, and be both God of the dead and of the living, *Mat.* 12. 41. *Rom.* 14. 9. 1 *Cor.* 15. 55. He was buried, and descended into Hell; that is, he continued under the power of death three days, *Psal.* 16. 10. *Acts* 2. 27, 31. *Acts* 13. 34, 35. *Jonah* 1. 17. *Mat.* 12. 39. *Gen.* 39. 20. 1 *Sam.* 24. 4. *Isa.* 63. 9.

Q. *How do you know you believe aright this Article?*

A. 1. I know I believe aright in his *Death*, when I die to sin for which he died, *Rom.* 6. 6. *Col.* 2. 7. When I suffer with him, and am ready to make his patience, humility, innocency and charity in dying for me, my pattern in suf-

fering;

fering for him, *Heb.* 12. 1, 2. *Rom.* 8. 18. When I love, admire, and thank him for it: and upon the accusation of Satan or mine own conscience, am comforted by his death for me, *Rom.* 6. 2. and not wallow in sin, to crucifie again *the Lord of glory*, Heb. 6. 6.

2. I believe that he suffered under Pontius Pilate, when like him I am ready to *submit to every ordinance of man for the Lords sake*, Mat. 26. 53, 54.

3. And that he was dead and buried, and descended into Hell, when I am not disheartned by death, or the grave, which are by him sanctified, the one for a bed to rest from our labours, the other for an entrance to a better life, *Rev.* 1. 18. *Acts* 2. 36.

Q. *How do you understand that Christ* descended into Hell?

A. I understand he descended thither, 1. by his power, efficaciously; 2. by his sacrifice, meritoriously; and 3. by his Soul descending to the invisible * state of the dead.

* Called Adus, or Hell.

Bishop *Nicholson*, Dr. *Pearson* on the Creed, Bishop *Andrews* Passion-Sermons, Bishop *Bilson* of Christs Descent into Hell.

SUN-

SUNDAY. X.

The fifth Article of our Creed.

Q. *WHat is the fifth Article of your Belief?*

A. That our Saviour Jesus Christ rose again the third day; as Angels witness, Apostles testifie, Enemies confess, and Miracles convince, *Mat.* 28. *Mark* 16. *Heb.* 2. 4. *It being impossible for him to be holden of death*, Acts 2. 24. Acts 1. 3. Luke 24. 35, 6. John 20. 27. Mat. 12. 39.

Q. *What need had he to rise again?*

A. 1. For our justification, *Rom.* 4. 25. If he had layn under the power of death, we had been under the power of sin, 1 *Cor.* 15. 17. 1 *Pet.* 1. 19. and we had not been assured that our great debt had been discharged, and the Spirit could never have convinced the world of righteousness.

2. For our sanctification, to apply effectually unto us the power of his death, 1 *Cor.* 15. 16, 54. *Rom.* 4. 25. *Rev.* 1. 18.

Q.

Q. *When did he riſe?*

A. Neither ſooner nor later then the third day, to confirm his Diſciples and our Faith in the Type, *Mat.* 12. 39. and promiſe: *So ſhall the Son of man be three days and three nights in the heart of the earth*, 1 Cor. 15. 4. *Hoſ.* 6. 2.

Q. *What is the difference between the Reſurrection of Chriſt, and the Reſurrection of thoſe that riſe before him?*

A. He is the firſt-born among many Brethren: He roſe by his own power, *John* 10. 17, 18. they by him: they but as private perſons, he as the *firſt-fruits of them that ſleep*, 1 Cor. 15 20.

Q. *What are the benefits of his Reſurrection?*

A. 1. Thereby he was declared to be the Son of God with power, *Rom.* 1. 4.

2. He gives us hope of our Reſurrection, *Rom.* 6. 4. & 8. 11. *Col.* 1. 1. *Epheſ.* 2. 1, 6.

Q. *How ſhall a man know that he believes Chriſts Reſurrection aright?*

A. When he doth ſo believe it, as to riſe

rise from sin to a new life, as he did from the grave, *Rom.* 6. 4. *Ephes.* 5. 14. *Col.* 3. 1. 2 *Cor.* 5. 15. and that as he did, 1. speedily, *Heb.* 4. 7. 2. perfectly, 3. with a resolution to die no more in sin, as Christ being raised from the dead, dies no more, *Rom.* 6. 9, 11. *Likewise reckon ye also*, &c.

See the aforesaid Authors, *Feuri* Scholastical Divinity, *Reynolds* on *Psal.* 110.

SUNDAY XI.

The sixth Article of our Creed.

Q. *WHat is the sixth Article of your Belief?*

A. That He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

Q. *How many things be there in this Article?*

A. 1. Christs Ascension foretold, *Psal.* 68. 18. performed, *Acts* 1.

2. His sitting at the right hand of God foretold, *Psal.* 110. 1. revealed, *Acts* 7. 5, 6.

Q. *When did Christ ascend?*

A. After he had conversed with his Disciples forty days, to confirm them in the truth of his Resurrection; and to instruct them in their future administration, he ascended by his own power, visibly, in a cloud to heaven, *Acts* 1. 11. *Luke* 24. 51. *Ephes.* 4. 10.

Q. *What are the benefits of his Ascension?*

A. 1.

A. 1. The honour of his Name, Person and Power, *Psal.* 110. *Mat.* 28. 18. *Phil.* 2. 9.

2. A power to save us to the uttermost, *Heb.* 7. 25. 1. by interceding for us, 1 *John* 2. 2. 2. by sending us the holy Ghost, *John* 16. 7. *Ephes.* 4. 12. 3. by protecting us from heaven, *Ephes.* 4. 8.

3. Exaltation of our Nature, *Heb.* 1. 5.

4. A preparation of Mansions for us, *John* 14. 34. *John* 17. 24.

5. An assurance to us that he is accepted of God for us, *John* 16. 10. & 17. 4, 5. God welcoming him to heaven with a *Sit thou at my right hand, until I make thine enemies thy foot-stool*, Heb. 1. 3, 9, 13.

6. The last benefit is, an assurance unto us, that seeing Christ is entred into heaven to take possession for us, therefore he will bring us thither in his appointed time, *John* 12. 26. & 17. 24. *Heb.* 6. 20.

Q. *How do you know that you believe Christs Ascension aright?*

A. When by that faith I ascend after

after him, having my converſation in heaven, being heavenly-minded, and ſetting my affections on things above, *Col.* 3. 1. *Phil.* 3. 20. *Epheſ.* 2. 19.

Qu. *Where is our Saviour now?*

A. In heaven, at Gods right hand, in great glory and power, *Acts* 7. 56.

Q. *What do you mean by Gods right hand?*

A. The honour and power which Chriſt received of his Father when he finiſhed the work of Redemption, *Heb.* 1. 13. *Eph.* 1. 20, 22. 1 *Cor.* 15. 24, 25. The right hand is given to thoſe we honour, 1 *Kings* 2. 19. *Eph.* 1. 20.

Q. *What honour is it to be at Gods right hand?*

A. 1. To be King of Saints, 2. Judge of Sinners, 3. Prince of our Salvation, 4. High-prieſt of our Profeſſion, *Heb.* 8. 1. *Acts* 5. 11, 17, 31. *Rev.* 15. 3.

Q. *What doth Chriſt do there?*

A. 1. He makes interceſſion for us, i. e. he preſents our prayers, and pleads his merits for our acceptance, *Heb.* 7. 25. & 9. 24. *Rom.* 8. 34.

2. He ſends grace from himſelf the head, to us his members, *Epheſ.* 1. 20.

3. He

3. He gathers, preserves, governs, defends all his members, until they come where he is, *Mat.* 25. 33. *Rev.* 1. 21.

Q. *When do you believe aright that Christ sits at the right hand of God?*

A. When my faith in that Article makes me,

1. Submit to Christs Power, Commands, Institutions, and to all that rule under him, *John* 5. 23.

2. Offer up Petitions by him, and depend upon his Intercession.

3. To look to him in all temptations and pressures, expecting help from his right hand.

4. To be afraid of opposing him, seeing we must submit either to his will, or to his wrath. *Kiss the Son lest he be angry, and his wrath be kindled but a little: blessed are all they that put their trust in him.*

Bishop *Reynolds* on *Psal.* 110. *Jean* Scholastical Divinity, and the foresaid Authors on the Creed.

SUN-

SUNDAY XII.

The seventh Article of our Creed.

Q. *SHall Christ sit always at Gods right hand? and shall this world never have an end?*

A. He shall sit there *till the time of the restitution of all things*, and then he shall come and judge the world, 2 Pet. 3. 10, 11. 2 Tim. 4. 1. Mat. 26. 64. For the seventh Article of my Belief is this, From thence he shall come to judge both quick and dead.

Q. *By his Passion he redeemed us, by his Ascention he becomes our Advocate and Patron, and in this he is appointed to be our Judge: Whom shall he judge?*

A. The quick, i. e. all those righteous and wicked that shall be found alive at the last day: And the dead, i. e. all that have departed this life from the beginning of the world to this day,

1 Cor. 15. 51. 1 Thes. 4. 17. Rev. 20. 12. Joh. 5. 28.

Q. *Whereof shall we be judged?*

A. Of all *the things done in the body, according to what we have done, whether it be good, or whether it be evil: for God will bring every work to judgement, with every secret thing, whether it be good, or whether it be evil,* 2 Cor. 5. 10. Rom. 2. 5, 6, 12, 16. 1 Cor. 4. 5. Eccles. 12. 14.

Q. *How shall he judge us?*

A. Our own hearts shall accuse or excuse us, and *he is greater then our hearts, and knoweth all things.* The whole world shall bear witness of us, his Word shall try us, and he himself shall sentence us, Act. 17. 31. Joh. 5. 22. 27. 1 Joh. 3. 20, 21. Rev. 20. 11, 12, 13, 14, 15.

Q. *When shall he judge us?*

A. 1. He judgeth every one immediately upon his death, when the soul departed is set at Gods Tribunal to give account for all thoughts, words and actions, Rev. 14. 13. Eccles. 12. 7. 2 Cor. 5. 8. Phil. 1. 23.

2. He judgeth all in general, when the souls are joyned to the bodies at the last

last day, *Mat.* 25. 2 *Tim.* 4. 1. *Jude* 14. *Dan.* 12. 10.

Q. Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation.

A. Reason doth convince, Conscience doth testifie, the Scripture doth teach, the Devils confess, and the great day will shew there is a Judgement, when *the Lord shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God,* 1 Thes. 4. 16.

Q. *What need is there of a general Judgement?*

A. It is necessary,

1. For the honour of Christ, that the world may see Christ whom they have pierced, abused, and slighted, and mourn, *Zach.* 12. 10.

2. It is necessary for the discovery of the justice and wisdome of God in governing the world, *Psal.* 58. *ult.*

3. It is necessary to discover many things which are now hid and secret, *Jer.* 17. 9. 1 *Cor.* 3. 14. *Luk.* 8. 17.

4. It is necessary, that the body may

receive its reward as well as the soul: for our Saviour will raise these bodies, which being joyned to their souls, shall receive their Doom; and in the open view of God, men and Angels, *they that have done good shall go into everlasting bliss, and those that have done evil to everlasting pain*, Mat. 25. 46. Dan. 12. 2. 1 Cor. 5.

5. It is necessary, that they who by their good examples have done good, and by their bad examples have done evil, after their death should receive their reward.

Q. *When shall this be?*

A. It's uncertain; therefore we should watch, that we may be always ready, *Mat.* 24. from *v.* 36, to the last.

Q. *What sentence shall pass upon those that love, fear, and obey God?*

A. A pardon and absolution for Christs sake, *Ephes.* 5. 23, 27.

Q. *What on those that neither love, fear, nor obey him?*

A. The *Lord Jesus shall shew himself from heaven with his mighty angels in flaming fire, rendring vengeance to those that know not God, and obey not his Gospel,*

Gospel, 2 Thes. 1. 7, 8, 9, 10. Rev. 6. 16.

Q. *What followeth upon the belief of this Article?*

A. It makes us careful so to order our conversation aright, that we may be found of him in peace at that day, 2 *Pet.* 3. 11, 14. 1 *Pet.* 1. 17. 2 *Cor.* 5. 9, 11, 12. *Mat.* 24. 36.

Dr. *Pearson*, Dr. *Nicholson*, Dr. *Heylin* on the Creed, *Jeans* Scholastical Divinity, *Reynolds* on *Psal.* 110.

SUNDAY XIII.

The eighth Article of our Creed.

Q. *WHat use do you make of those Articles of your Belief concerning Christ, which you have answered to?*

A. I therefore put my trust in the mercy of God the Father Almighty, Maker of heaven and earth, for whatever concerns the good either of my body or soul, because of the merits of my Saviour Jesus Christ. I repent truly of my sins, which were the cause of his sufferings; and I obey his Doctrine, and follow his example, as the way to heaven; and I seek those things which are above, where Christ sitteth on the right hand of God; and by perseverance in all good works, I wait for the coming of my Lord to Judgement.

Q. *By whose assistance do you intend to perform all this?*

A. By the assistance of Gods holy Spirit,

Spirit, Act. 2.4. & 16.6,7. 1 Cor. 12.11. For the eighth Article of my Belief is this, I believe in God the holy Ghost.

Q. *Having confessed your faith in God the Father, and God the Son, the confession of your faith in God the holy Ghost follows very well, because no man can call God Abba, Father, but by the holy Ghost, and* no man can say that Jesus is the Lord, but by the holy Ghost, Gal. 4.6. 1 Cor. 12.3.

Q. *What do you mean when you say,* I believe in God the holy Ghost?

A. I mean that I am fully perswaded that all those things which in the Scripture are spoken either of the person, graces or gifts of the holy Ghost, are certainly true, and necessary to salvation; and therefore I commit my self to his tuition and direction.

Q. *Is the holy Ghost a person in the Trinity, or a gift in us?*

A. He is a person in the Trinity, equal, and of the same substance, 1 Cor. 12. 13. 2 Cor. 13. 13. Numb. 6. 27. Heb. 9. 12. 1 Cor. 2. 10. Psal. 139. 7. 1 Joh. 5. 7. Joh. 15. 26. & 16. 15. & 14. 26.

Qu. *Seeing divine actions and titles*

are attributed to him, seeing we are baptized and blessed in his Name, no doubt but he is a person in the Trinity. But why do you call him holy?

A. Because he is holy,

1. In himself, and pure, 1 *Pet.* 1. 15, 16. *Luk.* 1. 35.

2. As Author of holiness and purity in us, *Tit.* 3. 5.

Q. *What are the works of the Spirit?*

A. His gifts are first common, of Nature and Art, *Exod.* 31. 3.

Or secondly, special Illumination of our mind, giving us a new life, sanctifying, renewing, strengthning, teaching us what we know not, 1 *Tim.* 5. 22. putting us in mind of what we forgot, *Joh.* 14. 26. stirring us up when we are dull, 2 *Cor.* 3. 6. helping us in prayer, *Rom.* 8. 26. relieving us in infirmities, *Joh.* 14. 16. comforting us in heaviness, *Joh.* 16. 7. sealing to the day of redemption, *Ephes.* 4. 30. and raising us again at the last day, *Rom.* 8. 11.

Q. *These are the excellent graces whereby the holy Ghost shapes the heart within, justifieth and sanctifieth a sinner, clears the conscience toward God, and setteth a*

rel-

welcome peace: from whence he is cal'ed an Advocate, *a* Comforter, *& an* Exhorter; *helping us to pray, comforting and exhorting us to walk worthy of our calings. By what means doth he work these holy works?*

A. By Ordinances which he bleſſeth, by his Servants, whom he inſpireth to preach the Word, to adminiſter the Sacraments, to exerciſe the power of the Keys in Juriſdiction and Ordination.

Q. *How may you know that you believe in the holy Ghoſt aright?*

A. 1. By my expecting life, light, grace and holineſs from him.

2. By preparing my heart by repentance and contrition to receive him.

3. By my hearty prayer to God to give me his gifts and graces, *Pſ.* 51. 10.

4. When I expect his grace in that way wherein he is pleaſed to beſtow it; in hearing his Word diligently, obeying his Paſtors conſcientiouſly, receiving Sacraments devoutly, and ſubmitting to Church-Diſcipline patiently, *Mat.* 16. 19. *John* 10. 23.

See the foreſaid Authors on the Creed, B. *Andrews* & others Sermons about the Deſcent of the holy Ghoſt.

SUNDAY XIV.

The ninth Article of our Creed.

Q. In whom doth the holy Ghost dwell and work?

A. In all the faithful and good people of God which are in the Catholick Church; And the ninth Article of my Belief is this, **I believe the holy Catholick Church, the communion of Saints.**

Q. What do you mean when you say, **I believe the holy Catholick Church:**

A. Not that I believe in the Church, but that I believe that God hath had, and will have a Church, *i. e.* a society of Christians dispersed in the world, who are redeemed by Christ, sanctified by his Spirit, admitted to the Church by Baptism, strengthned there by the Word and Supper of the Lord, ruled and continued under Bishops and Pastors lawfully called to succeed the Apostles, and to have the power of the Keys for admi-

miniſtration of Doctrine and Diſcipline.

Q. *A Church is the company of Gods people called and ſeparated from the reſt of mankinde, and joyned to Chriſt the head by faith*, 1 Cor. 1. 2. Gal. 1. 15. *A ſociety of men called from ſin, and the power of darkneſs, unto faith and true repentance; from the love of the world, to the love of God; from careleſneſs, to a conſcience of pleaſing God*, Col. 1. 13. 1 Theſ. 1. 9. & 4. 7. 1 Pet. 1. 14, 15. Act. 26. 18. *How is the Church diſtinguiſhed?*

Eccleſia, *ab* ἐκ καλέω.

A. 1. Part of it hath finiſhed its courſe, and entred into its maſters joy, and is called the Church Triumphant, *Heb.* 12. 23. 2 *Tim.* 4. 7, 8.

2. Part of it is yet on earth, combating and ſtriving with corruptions, fears and temptations within, Satan and the world without, in expectation of their crown and triumph, *Rev.* 7. 13, 16, 17. and 14. 13. And this part below is either univerſal or particular.

Q. *How may the true Church be known?*

A. Where the Doctrine of Chriſt is pure, where his Worſhip is decent and order-

orderly, in spirit and truth, and where the lives of men are answerable in some measure to their profession, there is a true Church, *Jude* 3. Act. 24. 14. Hos. 2. 2, 4, 5.

Q. *Is there Salvation out of the Church?*

A. No, *Mat.* 18. 17, 18. therefore we should *mark those that cause divisions* from the Church, and *forsake the assembling of themselves together as the manner of some is.*

Q. *Why is the Church called* Catholick?

A. Because it is in all places, persons and times, from the beginning to the end of the world, *Job* 19. 16. *Ephes.* 1. 14. *Rom.* 10. 12. *Act.* 10. 35. *Mat.* 28. 20. *Rev.* 7. 9. and *Rev.* 5. 9.

Q. *Why is it called* holy?

A. She is holy,

1. By the holiness of Christ its head imputed to it, *Isai.* 28. 16. *Ephes.* 5. 26.

2. By the graces of Christ wrought in it, *Ephes.* 2. 4.

3. By the holiness of the Religion professed by it, 1 *Thes.* 4. 3. *Psal.* 19. 78.

4. By the holy lives of true professors

living

living in it, who are for manners, pure and holy; for Worſhip, ſound and ſincere; for Doctrine, Orthodox; in Communion, united; *walking worthy of the Goſpel*, 1 *Cor.* 6. 11. 2 *Pet.* 1. 4.

Q. *The Church it ſeems, though it be not without having though not the guilt, which is waſhed in Baptiſm, yet the ſtain of ſin remaining, is holy,* 1. *By the holineſs of its head Chriſt imputed to it,* 1 Cor. 1. 30. 2. *She is holy, becauſe ſhe endeavour to be holy by the grace of the holy Spirit given to her,* Rev. 22. 11. 1 Joh. 3. 3. *Who believes the holy Catholick Church aright?*

A. 1. They that follow after holineſs, labour and contend for increaſe of grace, and all other duties of Chriſtian purity, becauſe God their Father, and the Church their Mother are holy.

2. They that by their good converſation, holy charity, unity & obedience, do preſerve the honour, the peace and the authority of the Church they live in.

The aforeſaid Author on the Creed; to be read *Hooker*, *Field* and *Gauden* of the Church.

SUN-

SUNDAY XV.

The ninth Article of our Creed.

Q. HOw can Christians being scattered so far asunder, make up one Church?

A. By the Communion of Saints: that is, that fellowship that these good people have with Christ their head, and one with another.

Q. *Wherein have the members of the Church Communion with Christ?*

A. In all the priviledges which God hath bestowed on Christ: he his a Son; we are so by him, &c. *Rom.* 8.17. *Joh.* 14.19. *Ephes.* 5.30, 31. *Joh.* 17.24.

Q. *These places shew that we have a fellowship with Christ in his Sonship, life, graces and Kingdom: but how is this wrought?*

A. By the Spirit of God laying hold of us, and by our faith laying hold of him, 1 *Cor.* 12.12,13. & 6.17. *Rom.* 8.9. *Ephes.* 3.17. *Heb.* 3.14. *Rom.* 11.20.

Q. *How*

Q. *How doth it appear that we have this fellowship with Christ?*

A. If we are conformed to him, making his will, his ways, his friends, his foes, ours, *Col.* 2. 19. 1 *Joh.* 4. 13. & 1. 6. *Joh.* 17. 21. *Rom.* 8. 14. *Phil.* 2. 1, 5.

Q. *How have the members of Christ communion one with another?*

A. In one faith, hope, Spirit, Baptism; one Lord God and Father, and in one way leading to one heaven, *Ephes.* 4. *Jude* 4. 1 Cor. 1. 26, 27. and in one desire of doing good to one another, 1. in soul, 2 *Tim.* 4. 2, 5. & 3. 16, 17. 2. in body, *Act.* 2. 45. *Rom.* 15. 26. 1 Cor. 16. 1, 2. 2 Cor. 8. 12.

Q. *When you say, I believe the communion of Saints, you mean that the people of God have in common one Christ, one Spirit, one Lord, one hope, and that they communicate in all duties of charity and piety. How are the members of Christ that thus have communion one with another, called Saints, that is holy?*

A. Because they are holy with the holiness of Christ imputed to them, wrought in them in part; *Ephes.* 1 1. Heb.

Heb. 12. 14. They are called to be Saints on earth, and they will be Saints in heaven.

Q. *How may we know that we believe the communion of Saints aright?*

A. 1. If we break none of the bonds of unity, and Christian communion, causing no divisions, giving no occasion of offence, *Rom.* 14. 13.

2. If we advise, exhort, reprove, and do every spiritual Office one to another, to promote any mans salvation in our places and callings, *Heb* 3. 13. *Ephes.* 4. 29.

3. If we pray one with and for another, *Gal.* 5. 13. *Acts* 20. 36 & 4. 24. and delight in one anothers good society, *Psal.* 16. 3. 2 *Cor.* 6. 17.

4. If we bear one anothers burdens and infirmities, *Gal.* 6. 12. *Rom.* 12. 15.

5. If we prepare our selves, & pray for the consummation of all things, when the Saints in heaven with the Saints in earth shall be made perfect, *Heb.* 11. 40. If we do thus, we live as men that really believe the communion of Saints.

Whitby's Communion of Saints, and the foresaid Authors of the Creed, of Remission of sins. SUN-

SUNDAY XVI.

The tenth Article of the Creed.

Q. *WHat are the priviledges of those that are of the Catholick Church, and in the communion of Saints?*

A. The first priviledge is that which is the tenth Article of our Belief, **The forgiveness of sin.**

Q. *What do you mean when you say you believe the* forgiveness *of sin?*

A. I mean that I believe that there is for me & all other good Christians pardon and forgiveness of all our sins to be obtained by the mercies of God, through the merits of Christ our Saviour, we sincerely performing the conditions of a lively faith and true repentance thereunto required.

Q. *What is sin?*

A. Any transgression of Gods law, 1 *Joh.* 3. 4.

Q. *What is* forgiveness of sin?

A. It's a free and full discharge of a sinner

sinner believing in Christ, and repenting of his sin, from the guilt and punishment of sin; so that in Gods sight they are as if they had never been, *Isai.* 43.25. *Micah* 7.18,19. *Rom.* 8.33,34.

Q. *What is the punishment due to sin here forgiven?*

A. Eternal death, the curse of God for ever in hell-fire, *Rom.* 6.21,23.

Q. *Are you a sinner?*

A. Yes, God knows, I was born in sin, and do daily in thought, word and deed (either weakly out of infirmity, unwillingly out of ignorance, or wilfully out of perverseness, or presumptuously out of pride and malice) break Gods holy laws, *Psal.* 51.5. *Rom.* 5.14.

Q. *Shall you then be* DAMNED *in Hell-fire?*

A. I deserve damnation; but I believe that through Christ my sin shall be forgiven me, *Rom.* 8.1.

Q. *Are sins forgiven* in this life?

A. Yes, NOW or NEVER, 1 *Joh.* 2.12. *Col.* 1.13. *Mat.* 9.2. *Rev.* 2.17. *Rom.* 5.5.

Q. *Who forgives sins?*

A. 1. Principally God, who is offended and dishonoured by them,

Mark

Mark 2. 7, 9. *Luk.* 23. 34.

2. Miniſterially, the Biſhops and Miniſters who preach the Word that declares the pardon, who pray for pardon, *Spare thy people, O Lord*, Joel 2. 17. who have ſuch a power committed to them, that whoſe ſins ſoever they forgive, they are forgiven unto them; *Joh.* 20. 23.

Q. *For whoſe ſake are our ſins forgiven?*

A. For Jeſus Chriſts ſake, who kept the Law of God, and ſuffered the wrath of God due to ſin for us, *Rom.* 8. 33.

Q. *To what manner of perſons is pardon of ſin granted?*

A. To them that *believe*, and *repent*, and *amend* their lives, and turn from the evil of their doings, *Luk.* 13. 3. *Mark* 16. 16. *Ezek.* 18. 21. *Iſai.* 1. 18. *Act.* 16. 31. *Joh.* 5. 24.

Q. *How ſhall we know that we believe forgiveneſs of ſin aright?*

A. We may be ſure that we believe this forgiveneſs of ſin aright, if we endeavour to cleanſe our ſelves from ſin, as we deſire God to forgive us our ſin, *Mar.* 5. 24. *Act* 3. 26. *Rom.* 6. 11, 14. if we

we endeavour to perform the condition upon which pardon is promised us: If we pray to God for pardon and forgiveness: If we highly esteem all those ways and means in the Church, whereby God hath appointed to convey grace and pardon to us.

See *Reynold*'s sinfulness of sin, and his life of Christ.

SUN-

SUNDAY XVII.

The eleventh Article of our Creed.

Q. *WHat is the eleventh Article of your Belief?*

A. I believe the resurrection of the dead: Which is another privilege that belongs to the members of the Catholick Church, and to them that are in the Communion of Saints.

Q. *What do you mean by the resurrection of the body?*

A. I do believe that this body of mine, & the bodies of all men, though they be dissolved by death into dust and ashes, yet shall be again raised out of the dust of death, and rejoyned to our immortal souls; that so we may receive according to our deeds done in the flesh, whether they be good, or whether they be evil.

Q. *Shall they that be dead live again?*

A. Reason sheweth, & the Scripture assureth us that the dead shall rise again,

again, *Act.* 24. 25. *Jude* 14. *Job* 19. 25. *Dan.* 12. 2. *Isai.* 26. 19. *Ezek.* 37. 1. *Joh.* 5. 28. & 6. 40. 1 *Cor.* 15. 1 *Thes.* 4. *Rev.* 20.

Q. *Shall the* SAME *body live again, and be raised?*

A. Yes, the same bodies made free from all defects and weaknesses unto which we are now subjected, made spiritual, 1 *Cor.* 15. 13. *i.e.* immortal, bright, glorious, clear, nimble, and impassible, *Mat.* 13. 43. *Phil.* 3. 21.

Q. *Who shall raise the dead?*

A. God the Father shall raise all men by that power by which he is able to subdue all things to himself, for Jesus Christs sake, by the great power of the holy Ghost, *Joh.* 6, 39. *Phil.* 3. 20, 21. *Rom.* 8, 11. *Joh.* 5. 21, 25, 28, 42.

Q. *When shall this be?*

A. At the last day, when *the Lord shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God, and the dead in Christ shall rise first.*

Q. *Where are mens souls from their death to the general resurrection?*

A. 1. The souls of good men as soon

as they are absent from the body, are present with the Lord, 2 *Cor.* 5. 1, 2, 3, 4, 6. *Phil.* 1. 23. *Rev.* 14. 13. *Heb.* 12. 22, *Act.* 7. *ult.* *Luk.* 23. 4.

2. The souls of wicked men suffer the vengeance of eternal fire; and are spirits in prison, *Jude* 7. 1 *Pet.* 3. 18, 19.

Q. *How may we know that we believe this Article aright?*

A. 1. When we keep our bodies in that purity and sobriety that may prepare them for that condition.

2. When we begin here to be spiritual, making our bodies submit to the guidance, motions and directions of the blessed Spirit, as it shall be then.

3. When we live praying and looking for the consummation of all things; then we do heartily believe the resurrection of the flesh.

Reynold's Life, the foresaid Author on the Creed, and others of Christ, and on *Psal.* 110. Bishop *Andrews* Resurrection-Sermons.

SUN-

SUNDAY XVIII.

The last Article of our Creed; or Life everlasting.

Q. *WHat is the last clause of your Belief?*

A. And the life everlasting.

Q. *What do you mean when you say,* And the life everlasting?

A. I mean that as I believe we must all rise again, so I believe that they who have done evil shall rise to the resurrection of judgement or damnation; and they that have done good, to the resurrection of life, *Joh.* 5. 24, 25, 29.

Q. *What is the everlasting state of the damned?*

A. It is an everlasting separation *from the presence of God*, attended with an utter *deprivation* of all the good we have, do or might enjoy, and a woful suffering of all the evil that can be understood, by the *wrath of God*, the fire that

that is never quenched, or the worm that never dieth.

Q. *So then you believe that after this life the wicked are not consumed to nothing, but kept in being to undergo the wrath of God then to be revealed against the unrighteousness of men, and to be tormented with the devil and his angels; losing God, with eternal regret that they have lost him, and an everlasting despair of enjoying him; and undergoing his wrath, which shall abide on them for ever, for being inclined to sin for ever against an everlasting God; remaining under an eternal pain of loss, because there is no hope of heaven; under an endless pain of sence, because there is no means to appease the wrath of God for ever. Who believes this sad truth aright?*

A. 1. They that are afraid to sin, considering nothing can bring them to hell but sin; and careful to repent, considering no sin bringeth them thither but that which is unrepented of.

2. They that fear God, the consuming fire, and tremble at his word, *who after he hath killed, hath power to cast into hell*, Luk. 12. 5.

3. They who put a due value upon the blood of Christ, which onely saves men from the wrath of a never-to-be-appeased God.

Q. *What is the everlasting life of those that are good?*

A. It is a glorious state, wherein they that have approved themselves unto God, do see and enjoy God immediately, 1 *Cor.* 13.12. and all good in him; with infinite joy, security, rest, glory and satisfaction, without any allay of evil, *Rev.* 21.4. & 22.3,5. even *what the eye never saw, the ear never heard, neither hath it entred into the heart of man to conceive, hath God prepared for them that love him.*

Q. *How many degrees are there of this life?*

A. 1. The earnest of it; *He that heareth my words, hath everlasting life, and is passed from death to life,* Joh. 5.24.

2. The beginning of it in the soul, which as soon as it is dissolved from the body, is with Christ, *Phil.* 1.23.

3. Or the compleating of it in soul and body after the resurrection, when heaven is prepared for us, and we for it.

Q. *What*

Q. *What ſhall become of the ſoul and body in this life?*

A. 1. As for the body, that which was, 1. *ſown in corruption, ſhall be raiſed in incorruption:* 2. *that which was ſown in diſhonour, ſhall be raiſed in honour:* 3. *that which was ſown in weakneſs, ſhall be raiſed in power:* 4. *that which was ſown a natural body, ſhall be raiſed a ſpiritual body: for he ſhall change our vile bodies, that they may be like unto his glorious body, according to the mighty working whereby he is able to ſubdue all things to himſelf.*

2. As for the ſoul, 1. its underſtanding ſhall be perfectly enlightned, 1 *Cor* 13.12. 2. The will ſhall be perfectly holy and conformable to Gods will, fixed on the chief good. And, 3. the affections ſhall be perfectly regulated, and perfectly ſatisfied.

Q. *To whom do you think is this life given and prepared?*

A. For thoſe that believe, repent, and finiſh their courſe in faith and holineſs, *Joh.* 1. 16. *Mat.* 5. 8. *Heb.* 12. 14. *Joh.* 10. 27, 28. *Rev.* 21. 27. & 22. 14. *Joh.* 17. 4. 2 *Tim.* 4. 8. *Mat.* 25. 21

in a careful and constant performance of Gods Commands.

Q. *Who know that they shall enjoy this blessed life?*

A. They in whom the life of grace is already begun, may be sure they shall end in the life of glory, 1 *Joh.* 3. 3. *Mat.* 19. 28, 29. *Rom.* 6. 22. *Phil.* 1. 6. 1 *Pet.* 1. 23.

Q. *Who believes this Article aright?*

A. 1. They that live in meditation upon, and expectation of the life of glory, tasting the powers of the world to come.

2. They that seriously ponder the two estates together, the one short and troublesome of this world, the other eternal and happy in the world to come.

3. They that look upon this moment of their life, as a moment upon which their eternal life depends, and now lay a foundation against the life to come.

4. They that die to this world, and live to another, having their affections set on things above, where their life is hid with Christ in God.

Q. *What use do you make of the five Articles of your Belief?*

A. 1.

A. 1. That believing in the holy Ghoſt, I do not grieve Gods holy Spirit by my ſins, *Epheſ.* 4. 3. 1 *Theſ.* 5. 19. nor hinder the work of ſanctification upon my ſoul, by reſiſting his good motions and incitements to holineſs of life.

2. That believing the holy Catholick Church, I continue a faithful and true member thereof, by a true and lively faith in Chriſt, and an univerſal unfeigned Charity towards all Chriſtians.

3. That believing the forgiveneſs of ſins, I relying upon the merits of Chriſt for pardon, do truly repent of all my ſins paſt, and amend my life according to Gods holy word, denying all ungodlineſs and worldly luſts, and living ſoberly, righteouſly and godly in this preſent world, as looking for the reſurrection of the dead, and the life everlaſting in the world to come. *Amen.*

Q. *Why do you conclude with* Amen?

A. I do hereby acknowledge and ratifie with my ſtedfaſt belief, the undoubted truth and certainty of this *Creed* in general, and of every Article

thereof in particular, as undoubted and infallible truth; secretly willing, and earnestly praying, that through the stedfastness of this faith, I may be preserved in the true Worship of God the Father, through God the Son, by God the holy Ghost: *To whom be glory for ever.*

Bolton's four last things, *Longland*'s four last things. On the Creed, Dr. *Pearson*, Dr. *Jackson*, Mr. *Perkins*, or Dr. *Heylin*, will competently furnish any man.

SUN-



TEN
COMANDEMENTS

The third part of the Catechiſm.

SUNDAY XIX.

Rules for underſtanding the Commandments.

Q. *NOw you have given an account of the two firſt parts of your Vow and Promiſe, which are,* **Firſt, that you ſhould renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that you ſhould believe all the Articles of the Chriſtian faith.**

What is the third part of that Vow?

A. **To keep Gods holy will and commandments, and to walk in the ſame all the days of our life,** *Luk.* 1. 75.

Q. *Our Catechiſm is an excellent ſum of Religion, ſhewing the Rule of Faith in the Belief, the Rule of Devotion in the*

Lords Prayer & Sacraments, and the Rule of Life in the Commandments of God; which you say your Godfathers and Godmothers did promise for you in your Baptism, that you should keep. Tell me how many Commandments there be?

A. Ten; which be called *ten words, Deut.* 4.13.

Q. Which be they?

A. The same which God spake in the 20 chap. of Exod. saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thou-

sands

sands in them that love me, and keep my Commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

iiii. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, & thy son, & thy daughter, thy man-servant & thy maid servant, thy cattel, & the stranger that is within thy gates. For in six days the Lord made heaven & earth, the sea, & all that in them is, & rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father & thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. What do you chiefly learn by these Commandments?

A. I learn two things: 1. My duty towards God, *to love and serve him with all my heart, and with all my soul*, Luk. 10. 27. in the four first Commandments. 2. My duty towards my neighbour; that is, every one that beareth the face of a man, to do to him, and love him, as I would be done to, and loved my self, *Deut.* 30. 16. *Mat.* 22. 37. *Luk.* 10. 27. in the six last.

Q. What is your duty towards God, *in the four first Commandments?*

A. 1. My duty towards God is

is, to believe in him, to fear him, and to love him, to put my trust in him, to call upon him by fervent prayer, to give thanks for his mercies. Com. 1.

2. To worship him with *inward* Devotion of Soul, and *outward* Reverence of Body. Com. 2.

3. To honour his holy Name and Word, and whatsoever belongs unto him, in our heart, and with our mouths. Com. 3.

4. To serve him truly all the days of my life, and also punctually to observe those days that are consecrated to his publick and solemn worship. Com. 4.

With the manner how to perform those Duties with all the heart, cheerfully; with all the soul, understandingly and knowingly; with all the strength, diligently.

Q. What is your duty towards your neighbour, *in the six last Commandments enjoyned?*

A. 1. To love, honour and succour father and mother. To honour and obey the King, and all that are put in authority

under

under him. To submit my self to all my Governors, Spiritual Teachers, Pastors & Maisters. To order my self lowly & reverently to all my betters. Com 5.

2. To hurt no body in word nor deed. To bear no malice nor hatred in my heart. Com. 6.

3. To keep my body in temperance, soberness, & chastity. Com. 7.

4. To be true & just in all my dealings, and to keep my hands from picking & stealing. Com. 8.

5. To avoid all evil speaking, lying and slandering. Com. 9.

6. Not to covet or desire other mens goods, but to learn and labour truly to get our own living, and to do our duty in that state of life, where unto it shall please God to call us. And I learn the manner how to perform my duty to my neighbour, in doing to him as I would be done to my self. Com. 10.

Q. *What use do you make of these Commandments?*

A. We use them,

1. To

1. To discover our sin when we have transgressed, *Rom.* 7. 13.

2. To awaken our consciences when they are secure, *ibid.*

3. And so it bringeth us to Christ, of whom we have need, *Gal* 3. 19. 24.

4. And directeth us to walk with Christ, *Rom.* 2. 25. *Jam.* 2. 10, 11.

Q. *Is it possible for us to keep these Commandments?*

A. It is possible for us by the grace of God so heartily and sincerely to endeavour an obedience to Gods Law in these Commandments, as that we may be accepted before God through Jesus Christ, *Mat.* 11. 30. *1 Joh.* 5. 3.

Q. *What Motives have you to encourage and stir you to keep these Commandments?*

A. I must keep them, because in keeping of them here is great reward, *Psal* 19. 11. When the young man asked our Saviour what he might do that he might enter into life? our Saviour answered that he must *keep the Commandments.*

Q. *What general Rules are to be observed to understand the full meaning of*

the

the Commandments?

A. The Rules are these:

1. That where any Duty is Commanded, the contrary thereunto is forbidden; and where any sin is forbidden, the contrary Duty is commanded.

2. The second Rule is, That in all Duties commanded, and sins forbidden, the means conducing thereunto are forbidden also.

Bishop *Nicholson*'s Catechism, Bishop *Andrew*'s Pattern of Catechistical Doctrine, *Perkins*, *Dod.*

SUN-

SUNDAY XX.

The Duties of the first Commandment.

Q. I Pray repeat the ten Commandments.
A. The same which God spake in the 20 Chapter of, &c.

Q. What doth God intend by this first Commandment?

A. He intends two things; the first is the motives we have to keep all the Law; the second is the first duty of the Law.

Q. What Motives have we here to keep the Law?

A. We must keep this Law,

1. Because it is the Law of God, who is Soveraign over us, as being JEHOVAH, the eternal, immutable, and Almighty God, having his being from himself, and giving and graciously preserving our being, Exod. 20. Isai 44. 6. Exod. 3. 14. Act. 17. 14.

2. Because it is the Law of our God,

Psal. 33. 12. *Rom.* 3. 2, 3. becauſe it is the Law of the God that brought Iſrael out of the bondage of *Ægypt*, and us out of the bondage of ſin, the power of darkneſs, and the tyranny of Satan, *Luk.* 1. 74, 75. 1 *Pet.* 1. 15 16, 17, 18.

Q. *Which is the firſt Commandment?*

A. **I am the Lord thy God, and Thou ſhalt have none other Gods before me.**

Q. *What is the general duty required in this Commandment?*

A. That in mind, will and affection we ſhould take the true God alone in Chriſt to be our God.

Q. *What particular duties are commanded under this general?*

A. They are ten.

Q. *What is the firſt duty?*

A. To know God, his Nature, Will and Attributes, 1 *Chron.* 28. 9. *Job.* 17. 3. *Rom.* 10. 14. as he hath revealed himſelf by his word and works.

Q. *What is the ſecond duty required in the firſt Commandment?*

A. To acknowledge and confeſs him to be the onely true God, and our God, 1 *Cor.* 12. 9. *Deut.* 26. 27. *Pſal.* 43. 10. *Jer.* 14.

Jer. 14. 22 & 24. 7. *Dan.* 2. 37.

Q. *What is the third duty?*

A. To worship and glorifie him, *Pſal.* 95. 6, 7. *Mat.* 4. 10. by, 1. thinking, *Mal.* 3. 16. 2. meditating, *Pſal.* 63. 16. 3. remembring, *Eccleſ.* 12. 1. 4. highly eſteeming, *Pſal.* 71. 19. 5. honouring and adoring him, *Joh.* 24. 15, 22.

Q. *What is the fourth duty here required?*

A. To believe in him, 2 *Chron.* 20. 20. *Jer.* 17. 5, 7. *Pſal.* 31. 6, 7. *Exod.* 14. 31.

Q. *What is the fifth duty?*

A. We are bound to truſt in him in all conditions, *Dan.* 3. 16. and 6. 23. *Jonah* 2. 8. not being diſheartned in our Duties, or ſtepping out to evil means.

Q. *What is the ſixth duty?*

A. We are bound to love him with all our hearts, as our chiefeſt good, above all things, *Mat.* 10. 37. and 19. 22. *Deut.* 6. 5. to delight in him, to deſire to pleaſe and enjoy him, to be zealous for him, *Pſal.* 42. 1. *Rom.* 12. 11. *Numb.* 2. 11. *Pſal.* 7. 25. deſiring his preſence in heaven, *Phil.* 1. 23.

Q. *What*

Q. *What is the seventh duty you are bound to in the first Commandment?*

A. We are bound to fear God, *Isai.* 8.13. to stand in awe of his Majesty, not daring to offend him, 1 *King.* 8.3, 12. *Isai* 51.12. & 8.2,13. *Jer.* 2.19.

Q. *What is the eighth duty?*

A. To hope in God and his promises in Jesus Christ, 1 *Pet.* 1.13. *Rom.* 5.5.

Q. *What is the ninth duty you are obliged to in the first Commandment?*

A. We are bound to be so humble, as to obey God in doing and suffering his will with the whole man, *Jer.* 7. 23. *Jam.* 4.5. returning all that we have received from him, to him, 1 *Cor.* 4.7. and 10. 13.

Q. *What is our tenth duty here?*

A. To be patient, and with patience to submit to the will of God in all things, *Mat.* 6.10. *Jam.* 5.7,11. *Heb.* 10.36. *Psal.* 39.10.

The whole Duty of man; *Preston's* Abridgement; Life of God.

SUN-

SUNDAY XXI

Sins against the first Commandment.

Q. *WHat are the sins, and who are the offenders against the first Commandment?*

A. There are ten sins especially, and ten sorts of Offenders against this Commandment.

Q. *What is the first sin?*

A. The first sin is ignorance; which they are guilty of, who not withstanding his word and works, do either naturally, or carelesly, or willingly remain ignorant of God, his Nature, Attributes, his works and will concerning us, *Ephes.* 4. 17, 18. *Job* 21. 14. *Joh.* 3. 20. 2 *Pet.* 3. 5. *Jer.* 4. 12.

Q. *What is the second sin against this Commandment?*

A. The second sin is Atheism; of which they are guilty, who either think, *Psal.* 14. 1. *Ephes.* 2. 12. or wish there were

were no God, or live as if there were no God all-seeing to behold them, just to punish, holy to abhor, and Omnipotent to destroy a sinner, *Tit.* 1. 16. *Rom.* 1. 18.

Q. *What is the third sin?*

A. Unbelief: which they are guilty of, 1. Who assent not to his Law as holy, just, and good. 2. Who believe not his threats, so as to be humbled thereby; or his promises, so as to be invited by them to newness of life, 1 *Joh.* 5. 10. 3. Who distrust, doubt, and are careless, 2 *Pet.* 2. 7, 8. & 1. 20. *Tit.* 1. 14. *Psal.* 58. 6. *Deut.* 18. 11. 4. Who fall away, *Heb.* 10. 25. *Heb.* 4. by Heresie or Apostacy.

Q. *What is the fourth sin?*

A. Distrust of God: of which they are guilty, 1. Who despair, *Heb.* 10. 38. *Jer.* 17. 5. 2. Who trust in other things, *Mat.* 4. 6, 7. *Leu.* 19. 29. 1 *Cor.* 10. 20, 21. *Jer.* 17. 5, 6. & 49. 16. 3. Who make use of unlawful means.

Q. *What is the fifth sin against this Commandment?*

A. Want of love: of which they are guilty, 1. Who love not every thing that belongs to God. 2. Who love other

other things more then God, *Jer.* 2. 13. Are not so zealous for his Ordinances, Servants, Honour and Name, as they ought to be.

Qu. *What is the sixth?*

A. Prophaneness: whereof they are guilty, 1. Who presume to sin, *Psal.* 19. 13. 2. Who are carnally secure, *Zeph.* 1. 12. 3. Who harden their hearts, *Rom* 2. 5. 4. Who are strangers to God, *Ezek.* 9. 4. 5. Who slight and despise God and his Commands, *Deut.* 32. 15. 6. Who resist his Spirit, *Act.* 7. 21. *Ephes.* 4. 30. 7. Who neglect his service and Worship.

Q. *What is the seventh sin against this Commandment?*

A. Unthankfulness, *Rom.* 1. 21. whereof they are guilty, 1. Who ascribe the praise of any good they have, or do, to Fortune, Idols, themselves, or any other Creatures, 1 *Sam.* 6. 7, 8, 9. *Dan.* 5. 23. *Deut.* 8. 17. *Dan.* 4. 30. *Heb.* 1. 6. 2. Who forget, slight, or live not answerable to his mercies. 3. Who do not rejoyce in the Lord.

Q. *What is the eighth sin?*

A. Idolatry: of which they are guilty, who worship, trust in, love, fear

fear and honour any thing more then God, *Jer.* 2. 27, 28. 1 *Thes.* 1. 19.

Q. *What is the ninth sin against this Commandment?*

A. Security, Presumption, and Despair, growing from the forgetfulness, misapprehension, false opinion, unworthy and vain thoughts of God, and pride against him, *Isai.* 65. 2. *Psal.* 19. *Jer.* 5. 3.

Q. *What is the tenth sin?*

A. Want of submission to his will, by obedience to his punishments, by patience, to his allotment by contentedness.

Q. *You must have a God, that is Religion; you must have one true God, as your God in Jesus Christ, which is true Religion; you must behave your self towards him as God, which is the practice of true Religion: What do you mean by these words* before me?

A. These words **before me**, teach us, that whatever we think, speak or do, for or against him, is before his eyes, to whom all things are naked, *Rev.* 2. 23. *Heb.* 4. 13.

Dod, Perkins, Binchius, Usher's Body of Divinity, E. *Andrews* as aforesaid.

SUN-

SUNDAY XXII.

The Duties of the second Commandment.

Q. *What is the second Commandment?*

A. **Thou shalt not make to thy self any graven Image, nor the likness of any thing that is in heaven above, or in the earth beneath,** &c.

Q. *What is herein commanded, and what forbidden?*

A. 1. We are herein commanded to worship the onely true God, after an holy and true manner, inwardly with our minds, and outwardly with our bodies, as he hath prescribed in his Word, *Exod.* 34. 11. *Deut* 4. 2, 12, 32. *Mat.* 28. 20. *Joh.* 4. 24. *Psal* 95. 6. and 132. 7. *Rom.* 12. 1. 1 *Cor.* 6. 20.

2. We are herein forbidden to worship the true God after a false manner, *Lev.* 19. 4. and 26. 1. 1 *Cor.* 10. 14. *Ezek.* 1.

Ezek. 14. 4. 6. by an Idol, an Image, or any imagination of our own heart, preserving his Worship and Ordinances pure and entire, *Isai.* 8. 20. *Psal.* 106. 38, 39.

Q. *What are the Duties required in this Commandment?*

A. They are five; whereof the first is,

1. That we should apprehend God as an infinite incomprehensible Essence, without any visible form or shape; and therefore not capable of any representation by image, resemblance, or picture, *Rom.* 1. 30. *Deut.* 4. 15, 16.

Q. *What is the second duty here commanded?*

A. That we should worship this God as God, with fear, reverence and humility, in our souls and in our bodies, which are his, *Joh.* 4. 24. *Psal.* 95. 6.

Q. *What is the third duty?*

A. That we should observe religiously all the substantial parts of Gods worship, as Prayer, *Phil.* 4. 6. *Ephes.* 5. 20. hearing the Word, *Deut.* 17. 18, 19. the administration and receiving of the Sacraments, and the Discipline of the Church, *Mat.* 28.

Mat. 28. 19. 1 *Chron.* 11. 23. *Mat.* 18. 15, 16, 17.

Qu. *What is the fourth duty?*

A. In Gods worship to use such Ceremonies for which there are either Precepts or Examples in Scripture, or such as are enjoyned by the Church we live in, for decency, 1 *Cor.* 14. 4. order, 1 *Cor.* 14. 20, 32. or edification, 1 *Cor.* 14. 26. *Gal.* 2. 18.

Q. *What is the fifth duty?*

A. That we ought approve, exercise and perform, purely, sincerely and heartily, all the parts of Gods Worship, with all means and furtherances thereof.

Bowls of the Worship of God; Bishop *Andrews* on the Commandments; the Authors of Prayer, Preaching, Hearing, Sacraments, Discipline, Fasts and Feasts.

SUNDAY XXIII.

The Sins against the second Commandment.

Q. *Repeat the second Commandment.*

A. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

Q. *What are the sins, and who are the offenders against this Commandment?*

A. There are chiefly seven sins, and seven

seven sorts of sinners against this Commandment.

Q. *Which is the the first sin against this Commandment?*

A. Vain Imaginations; which they are guilty of, who fancie to themselves any likeness of the Deity, *Rom.* 1.23. and express that fancie by any representation of God in any kinde of image or likeness of any creature whatsoever, *Deut.* 4.15. *Act.* 17.29.

Q. *What is the second sin?*

A. Idolatry, whereof they are guilty, who worship any of those images of God they make, or worship God by them, *Dan* 3.18 *Gal.* 4.8.

Q. *What is the third sin?*

A. All omission of any part of Gods true worship when it is required; and all false Worship, either invented by others, or taken up of our own head.

Q. *What is the fourth sin?*

A. Not to prepare our selvs for the service of God in any part of his worship; not behaving our selves well in it, not indeavouring to receive the benefit of it.

Q. *What is the fifth sin?*

A. To addres our prayers to God

by Saints and Angels, and not by the onely Mediator between God and man, Jesus Christ.

Q. *What is the sixth sin against this Commandment?*

A. Superstition: wereof they are guilty, that think those things which are Commanded of men for order, are Commanded of God for Religion; and those who think that those things which are indifferent for their nature, are superstitious in their use; and so rej ct all Ceremonies for decency, order and edification.

Q. *What is the seventh sin against this Commandment?*

A. To magnifie and set up our own inventions under the colour of Religion.

Q. *What is the eighth sin?*

A. Witchcraft.

Q. *Is God to be worshipped with any bodily worship?*

A. We must glorifie him with our *bodies* and our *souls*, which are his, 1 Cor. 6 ult. Rom 12. 1.

Q. *What motives have we to perform the duties enjoyned, and avoid the sins forbidden in this Commandment?*

A. 1. Be-

A. 1. Becauſe God is ſo jealous of his worſhip and glory, that he will puniſh ſuch as neglect or deprave it, to the third and fourth generation, accounting them as enemies, *Exod.* 34. 7. *Deut.* 5. 10. *Dan* 9. 4.

2. Becauſe he will mercifully reward them that obey and ſerve him according to his will, as being his friends, and the promoters of his Intereſt.

Miniſter. As in the firſt Commandment we are bound to have one true God, ſo in the ſecond we are bound to worſhip him aright: where we have,

1. A Precept, Not to make any graven image for Gods worſhip, nor to worſhip any being made; that is, 1. All Idolatry; 2. Will-worſhip; 3. Superſtition, both Affirmative and Negative.

2. We have a ſevere Sanction: *For I am a zealous God*; wherefore, *Let us worſhip and bow down before the Lord our Maker.*

Dr. *Hammond* of Superſtition, Will-worſhip, Idolatry, Schiſm; *Perkins* of Witchcraft.

SUNDAY XXIV.

The Duties of the third Commandment.

Q. *WHat is the third Commandment?*

A. **Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.**

Q. *Now we are bound by the first and second Commandments to own and worship the true God, what are we bound to by this third Commandment?*

A. We are commanded to propose to our selves the honour of Gods holy Name in all our actions, and to have a separate and distinct respect for all such things and persons as have the Name of God called upon them, and more immediately relate to his service.

Q. *What are the particular duties enjoyned in this Commandment?*

A. That

A. That we ſhould uſe, 1. the Titles, 2. the Properties, 3. works, 4. Ordinances, 5. the things that belong to God; 1. with knowledge, 2. faith, 3. reverence, 4. joy, 5. ſincerity and conſcience, in thought, word and converſation.

Q. *What is the firſt duty in reference to Gods Name, Titles and Attributes?*

A. We are to meditate with fear, to ſpeak with reverence, honour and praiſe, of the Names, Titles and Attributes of God, 1 *Pet.* 4. 11. *Lev.* 10. 3. *Job.* 2. 16. *Mal.* 1. 13. *Ezek.* 22. 26. *Pſal.* 8. 1. *Deut.* 28. 58. 1 *Pet.* 3. 15.

Q. *What is the ſecond duty we owe to Gods glorious Name?*

A. To ſwear by his Name, 1. in truth, 2. in judgement, 3. equity, 4. being lawfully called thereunto, *Jer.* 4. 2. in the preſence of God, who will, 1. bring it to light, 2. and puniſh, whatſoever we falſifie in his Name, 1 *Cor.* 4. 5. *Rom.* 12. 19.

Q. *May we ſwear?*

A. Yes, we are commanded, *Pſal.* 63. 11. we are encouraged by Gods example, *Heb.* 6. 13. Angels, *Rev.* 10.

Apostles, *Rom.* 1. 9. and 9. 1. 2 *Cor.* 1. 32. And although our Saviour and St. *James* forbid us to swear, 1. by any thing but God; or, 2. in any trivial idle business, wherein *yea, yea, nay, nay,* may serve, *Mat.* 5. 34. *Jam.* 5. 12. yet in grave, necessary and charitable matters, either 1. to bind a promise; 1 *King.* 1. 17. *Mat.* 5. 33. or, 2. to witness the truth, *Heb.* 6. 16. we may swear.

Q. *What is the third duty we owe to Gods Name?*

A. To call upon it in prayer, 1 *Joh.* 5. 14. *Mat.* 7. 7. with humility, care, and faith; confessing our sins, praying for his grace, and thanking him for his mercy.

Q. *What is our duty in reference to his Word?*

A. 1. To hear it with, 1. desire, 2. care, 3. diligence, *Eccles.* 4. 17. *Joh.* 5. 27. constancy, faith, *Jam.* 1. 6. *Joh.* 5. 24. improvement, joy, and humility, whether it be read or preached.

2. To propagate the Word of God to others, 1 *Pet.* 3. 1, 2. *Tit.* 2. 10. *Mat.* 5. 16.

3. To

3. To live answerable to it our selves, and make such profession of it as may adorn it before the world, *Phil.* 1. 21. *Ephes.* 4. 3. 1 *Thes.* 4. 12.

Q. *What is our duty in reference to the Sacraments?*

A. To make conscience to use them, 1. with due preparation, 2. right affection, and 3. answerable converſation.

Qu. *What is our duty in reference to Gods works?*

A. To observe, admire, and extol his great power, wisdom and goodness, so evident in all his works, *Psal.* 92. 5, 6. *Psal.* 104. 24. 1 *Pet.* 4. 11. 1 *Cor.* 10. 31. and to give him thanks.

Q. *What is our duty in reference to his Servants, and other things that belong to him?*

A. 1. To love, honour, relieve and imitate his Servants.

2. To reverence any thing upon which his Name is stamped,

3. To alienate nothing that belongs to him and his service, tak-

ing care not to rob God.

Q. *What is the fourth duty enjoyned in this Commandment?*

A. That we be careful what, and how we vow; and when we have vowed any thing, to perform it, *Eccles.* 5. 4.

Sanderson of Oaths, *Joseph Mede's* Sanctification of Gods Name.

SUN.

SUNDAY XXV.

The Sins againſt the third Commandment.

Q. *WHat is forbidden in this Commandment?*

A. We are forbidden in general all raſh, unadviſed, wilful prophanation of Gods ever bleſſed Name, by Oaths, Curſes of the Creatures, my Neighbour, and my ſelf: Not to uſe the Name of God ſlightly, idly, fooliſhly, and vainly, much leſs to cover any, or what is unlawful and ſinful, under his Name. Not unadviſedly or irreverently to meddle with Gods holy Word, Sacraments, or any parts of his holy Worſhip: Neither ſlight, undervalue, or deſpiſe either things or perſons, wherein and whereby God is honoured, and whereupon his holy Name is called. *Lev.* 18. 21. & 19. 12. & 36. 22. & 2. 15. 32. *Mat.* 23. 16. & 20. 22. *Hoſ.* 10. 4. *Lev.* 24. 14. *Jam.* 3. 9. *Prov.* 30. 9. 2 *Tim.* 2. 19. *Rom.* 2. 24. Pſal. 5.

Psal. 5.7. *Heb.* 12.28. Prov. 13.3. *Isai.* 62.2. 1 *Cor.* 11.22.

Q. *What are the particular sins and sinners against this Commandment?*

A. The first sin is, Irreverence; whereof they are guilty, who do ignorantly, *Act.* 17.13. vainly, *Prov.* 30.9. profanely, *Mal.* 1.6,7. superstitiously think or speak of, or use the great Name, Titles, and Attributes of God, by blasphemy, 2 *King.* 19.12. *Lev.* 24.11. perjury, *Zech.* 5.4. & 8.7. and all sinful discourse.

Q. *What is the second sin against this Commandment?*

A. Carelesness, 1. to know. *Psal.* 92.5, 6. 2. to observe, *Zeph.* 3.5. 3. to meditate, 4. to praise or make use of the Titles, Properties, Ordinances, or works of God, *Matth.* 13.19. upon great and solemn occasions.

Q. *What is the third sin against this Commandment?*

A. Curiosity: whereof they are guilty, who frame curious questions about the nature, actions, and secret decrees of God, not contenting themselves with the revealed things that belong to

us

us and to our Children, *Luk.* 17. 8. *Rev.* 1. 21. *Phil.* 2. 10. *Isai.* 45 23.

Q. *What is the fourth sin against this Commandment?*

A. The abuse of Gods Ordinances: whereof they are guilty, who,

1. Pray without understanding, 1 *Cor.* 14. 15. without desire, or without care to speed, *Mat.* 6, 7. or without faith in Gods promises, *Rom.* 10. 14. or without the awe of Gods presence.

2. Or hear without, 1. attention, 2. reverence, 3. or care to get good thereby; or frequency, *Ezek.* 33. 30. *Act.* 28. 21, 22.

3. Or neglect the Sacraments of Baptism and the Lords Supper, or obey not the Discipline of the Church.

Q. *What is the fifth sin against this Commandment?*

A. A neglect to discover and acknowledge Gods power, wisdome and justice in his providence and works: to be unthankful and murmur, *Rom* 9. 20, 21. to abuse Gods works to excess or superstition.

Q. *What is the sixth sin?*

A. Prophanenes: whereby we dis-

dishonour his Religion with an unholy conversation towards God or man, *Mat.* 5. 16. *Phil.* 2. 15. so hindering the propagation of the Gospel, making a sport of sin.

Q. *What is the seventh sin?*

A. Vain, rash, malicious and false swearing; taking Oaths our selves, and provoking others to take Oaths to do mischief, against Law and Conscience, *Mat.* 5. 34. 35. *Jer.* 12. 16. breaking our Oaths and Vows in lawful, honest, and possible things, *Deut.* 23. 21. *Psal.* 15. 3. especially that Vow in Baptism, *Psal.* 78. 8. and keeping those Oaths and Vows which are unlawful, *Mat.* 14. 10.

Q. *What is the eighth sin against this Commandment?*

A. Sacriledge; whereof they are guilty, 1. Who wrest the Scripture to their own damnation, to maintain their own inventions, 1 *Pet.* 3. 16. 1 *Tim.* 1. 3. *Rev.* 22. 19. 2. Who prophane any thing that is dedicated to his Name; as Churches, Church-Utensils, Lands, Tythes, Persons, Customs, or any thing that is his, *Mat.* 21. 13. *Rom.* 2. 22. *Numb.* 10. 3. and 16. 38. *Jer.* 4. 2. *Act.* 19.

dil. 19. 37. Psal. 74. 8. Luk. 7. 5.

Qu. *What is the doom of those that commit these sins against the third Commandment?*

A. The Lord will not hold them guiltless, but will punish them either, in this life, or in the life to come, *Lev.* 24. 16. *Zech.* 5. 1, to 5. Though they escape men, yet they shall not escape Gods wrath.

Minister. *The propagation of Religion, the confession of the Faith, the celebration of Gods Worship, and most transactions in humane societies being performed by the tongue, after that God had enjoyned the heart to serve him in truth in the former Commandments; he directs our tongues chiefly, that they* shall not take his Name, *i. e. any thing whereby he may be known, his Titles, his Word,* Psal. 132. 2. Deut. 18. 19. *his Attributes,* Exod. 33. 18, 19. *and what relates to his worship,* in vain, *i. e. rashly, foolishly,* Psal. 12. 2. and 24. 4. *irreverently, profanely and falsly:* **for the Lord will not,** *&c. The chief end*

end for which we were made being to exalt and celebrate Gods Name, therefore surely **the Lord will not hold them guiltless that take his Name in vain.**

Downham against Swearing, *Spelman* of Sacriledge.

SUNDAY XXVI.

The Duties of the fourth Commandment.

Q. *What is the fourth Commandment?*

A. Remember that thou keep holy the ſabbath day. Six days ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy catel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Q. *What are we commanded in the fourth Commandment?*

A. We are commanded, becauſe there

there is a time for every thing, in general, to dedicate every day of our life a spiritual Sabbath in rest from sin, and vacancy to his service; and in particular, that we sanctifie and keep holy to God such set-times as he hath appointed in his Word.

Q. *What set-time hath God enjoyned to be observed under the Gospel?*

A. 1. A seventh part of our time, as it is just in every first day of the week, which we keep, because Christ the *Lord of the sabbath*, *Luk.*6.5. rose upon that day.

2. Because it hath been observed as a day of holy services by all Christians since Christs time, *Joh.*20.19,26. *Acts* 20.7. 1 *Cor.* 16.2. *Rev.* 1.10. and *Let no man judge us in meat or drink, or in respect of an holy day*, or Sabbath days, *which are a shadow of things to come; but the body is Christ*, Col.2.16, 17. Heb.2.4. and 8.10.

Q. *This is a Rule: What hath been continued down to us by the uninterrupted practice of the Churches in all Ages from the Apostles time, (as the Christians Sabbath was) and the example, practice,*

ground

ground and reason whereof we have in Scripture, that is of Divine authority.

Q. Are there no other days to be set apart by Christians except the Lords day?

A. Yes:

1. Festivals set apart by the Church, for remembrance of the service of God to us by his 1. Son, 2. Servants, 3. and Providence; *Esth.* 9.22. *Neh.* 8. 10. *Psal.* 150. v. 1.

2. Fast-days, appointed for remembring evil ways that were not good, and loathing our selves for them, *Ezek.* 36.31. *Isai.* 58.6. *Joh.* 42.6. *Neh.* 9.31. and for prayers to God to pardon and forgive us.

Q. *How is the Sabbath to be kept?*

A. 1. By resting from all works, but works of necessity, holiness and mercy, *Luke* 13.14. and 14.3. and 15. *Mat.* 12.5. *Joh.* 7.23. *1 Cor.* 16.1. in heart, tongue and life, *Neh.* 13.15, 16. *Exod.* 31.15, 16. *Isai.* 58.13. *Jer.* 17.24.

2. By devoting the whole day to prayer, meditation on Gods works and Word, thanksgiving, examination of our hearts, *Eccles.* 5.1. *Psal.* 92.5. *2 Tim.* 2.19. publick worship, which we are

to

to perform, 1. attentively, 2. reverently, *Isai.* 66. 2. 3. sincerely, 4. throughly and constantly, *Ezek.* 46. 1, 2, 10. Act. 10. 33. 1 *Cor.* 14. 16. and with our company, *Heb.* 10. 25. *Psal.* 42. 4. and works of necessity, mercy and charity, which we are to perform with heavenly minds, *Mat.* 12. 1. *Luk.* 13. 15.

Q. *Who are to take care chiefly to see this performed?*

A. Superiours, who are not onely bound to keep it themselves, but to see that it be kept by all those under their charge, and to take care that they hinder not others in employments of their own, *Exod.* 20. 10. *Josh.* 15. 15. *thou and thy servants*, Neh. 23. 11, 17.

Q. *Why is the word* **Remember** *set it in the beginning of the fourth Commandment?*

A. The word **Remember** is set in the beginning of this Commandment, to stir us up to prepare for the keeping of it; and in keeping of it, for the better obeying of the rest of the Commandments, because we

we are apt to forget it in the midſt of our worldly buſineſſes that go before or after it; and becauſe Satan endeavours to blot out the memory of it, to bring in all irreligion and impiety, *Lam.* 1. 7. *Jer.* 17. 21, 22, 23. *Neh.* 13. 15, to 23.

Biſhop *White*, *Cawdrey*, *Brerewood*.

SUN-

SUNDAY XXVII.

The Sins against the fourth Commandment.

Q. *What are the sins forbidden in this fourth Commandment?*

A. The first sin is Negligence; which they are guilty of, that,

1. Omit any duty in whole or in part, for matter or manner.

2. That sleep out part of the Sabbath.

3. That are not mindful of the Sabbath before-hand, to order their affairs so, that they may not hinder them in the Lords work on the Lords day.

4. They that come not at all, or late, and go away before the Blessing from Gods service, and are careless in it, and unprofitable after it.

Q. *What is the second sin against this Commandment?*

A. Prophanation of the Sabbath: whereof they are guilty, who,

1. Spend

1. Spend any moment of that precious time with worldly cares, words or buſineſſes, as travelling, *Exod.* 16. 29, 30. marketting, *Neh.* 13. 15, 16, 17. labour, *Exod.* 34. 21. going on trifling errands, vain recreations, and unlawful pleaſures, *Iſai.* 58. 12. 1 *Cor.* 10. 7. eat, drink, or diſcourſe it away.

2. They are guilty of prophaning the Sabbath-day, that, 1. Put no difference between this day and another: That refuſe to come to the publick Aſſemblies, to hear and aſſiſt at Divine Offices, *Heb.* 10. 25. *Jude* 19.

3. They that put others on needleſs works on this day, and ſuffer them to abſent from, and neglect holy duties, *Neh.* 13. 15.

Q. *What is the third ſin?*

A. Judaizing in opinion or practice, *Col.* 2. 16. *Gal.* 4. 10.

Q. *What is the fourth ſin?*

A. Caſting off the duty of reading the Scripture, *Neh.* 8. 4. *Jer.* 36. 6. of common prayer, ſupplication, giving thanks, ſinging of Pſalms and Hymns, adminiſtration of Sacraments, exerciſe of Church-cenſures, collection for the poor,

poor, 1 *Cor.* 16.1. Ordination; which were performed in the primitive Church upon this day.

Q. *What is the fifth sin?*

A. Not improving the Sabbath for the comfortable meditation of the rest that remains for the people of God, *Heb.* 4.9.

Q. *What is the sixth?*

A. Not improving the Sabbath in such acts of charity, as, 1. reconciling Neighbours, *Mat.* 5.23. 2. giving alms, *Neh.* 8.12. 3. provoking one another to love and to good works: 4. visiting the sick, *Jam* 1.27. 5. edifying one another in love, 1 *Cor.* 14.3. 1 *Thes.* 5.1. *Heb.* 10.24,25.

Q. *What are the Reasons annexed to the fourth Commandment, to enforce it?*

A. The first is taken from the equity of it; God allowing us six days of seven for our own affairs, and reserving but one for himself: **Six days thou shalt labour and do all thy work.**

Q. *What is the second?*

A. The second reason of keeping the Sabbath-day holy, is, Gods special property in that day: **The seventh**

seventh day is the sabbath of the Lord thy God.

Q. *What is the third?*

A. Gods example: In six days God made heaven and earth, and rested the seventh day.

Q. *What is the last motive to keep this Commandment?*

A. The blessing God hath put upon that day; not onely in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: wherefore the Lord blessed the sabbath day, and hollowed it.

Goodwin's observation of the Sabbath.

SUNDAY XXVIII.

The Duties of Superiours and Inferiours.

Q. *NOw you have learned your duty towards your God in the five Commandments of the first table, when do you learn your duty towards others and your self?*

A. In the six Commandments of the second Table.

Q. *Which are they?*

A. v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not

not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Q. *What are the duties commanded in the fifth Commandment?*

A. The duties of superiours towards inferiours, of inferiours towards superiours.

Q. *What is the duty of superiours towards inferiours?*

A. The duty of Magistrates and Governours is, 1. to countenance, commend and reward them that do well, 1 *Pet.* 3. 7. *Rom.* 13. 3, 4. 2. To discountenance and chastise those that do ill, *Prov.* 19. 25. 3. To protect and provide for those that are under them, things necessary for soul, body and estate. 4. To maintain Religion, to honour God, *Deut.* 17. 19. *Isai.* 49. 23. 1 *Tim.* 2. 2. *Psal.* 101. 6, 7. and to establish justice and peace.

Q. *What is the duty of parents towards Children?*

A. 1. To nourish, 2 *Cor.* 12. 14. 1 *Tim.* 5. 16. *Gen.* 21. 7. 1 *Sam.* 1. 22. 2. To baptize them, *Gen.* 21. 4. 3. To

instruct and educate them, *Prov.* 22.6. *Ephes.* 4.6. *Deut.* 6.6,7. 4. To protect and provide for them, *Gen.* 30.30. *Job.* 7.24. 5. To keep them in subjection. 6. To bring them up in some honest labour and useful calling, that they may not by idleness come to want, and the snare of the Devil, *Job* 32.6. and 29.8. 7. Lovingly, seasonably, and moderately to correct them when they do ill, and to encourage them when they do well, *Col.* 3.21. *Prov.* 13.24. 8. To watch over them. 9. To give them good examples, *Psal.* 131.2. 10. To bless them by prayer and by piety, that their seed may be blessed.

Q. *What is the duty of masters to servants?*

A. They are, 1. To chuse good servants, *Psal.* 101. 2. They are to be just to them, allowing them that meat, wages, lodging, work, and time of refreshing that is fitting, *Prov.* 22 27. 1 *Cor.* 9.9. *Deut.* 24.14,15. and 31. 15. *Jam.* 5.4. *Mal.* 3.5. 3 They are to admonish, instruct, and reprove them privately and discreetly, and to take care that they come to be in-

instructed publickly, *Psal.* 101. 7. *Act.* 10. 2. *Josh.* 24. 15. *Prov.* 31. 15. 4. To be good examples to them. 5. To enjoyn them moderate and lawful commands, and to encourage them in well-doing, considering they have a Master in heaven, *Ephes.* 6. 9, 3. *Col.* 4. 1. 6. They are to take care that they be provided for in sickness, *Mat.* 8. 6. and that their grievances be remedied, *Job* 31. 13, 14, 15.

Q. *What is my duty if I be a Minister?*

A. 1. To feed the flock with wholsome doctrine, plainly, diligently, and faithfully, 1 *Tim.* 4. 12. *Tit.* 1. 6. *Lev.* 21. 4. 2 *Tim.* 3. 16. *Jer.* 23. 28. 2 *Cor.* 4. 2. 2 *Tim.* 2. 25. 2 *Cor.* 12. 15. 2. Ministers are to go before the flock in a blameless conversation, 1 *Tim.* 4. 12. and to assist them in all the parts of the worship of God, *Rom.* 15. 16. 3. To take *heed to themselves, and to the flock over which the holy Ghost hath made them overseers*, Act. 20. 28.

Q. *What is the husbands duty to his wife?*

A. 1. To chuse religiously and discreetly, 2. To love her dearly. 3. To bear with her patiently. 4. To protect her carefully. 5. To provide her necessaries for her state and calling. 6 To allow her competent maintenance and liberty; to rejoyce and delight in her, and to admonish her with prudence and tenderness, 2 *Cor.*6.14. 1 *Pet.*3.7. *Ephes.*5.33. *Gen.*34.67. and 20.16. 1 *Sam.*30.5,8. *Prov.*5.18.

Q. *What is their duty who are above others in gifts?*

A. 1. Not to despise others, 2. but employ their gifts to their advantage, *Rom.*12.6. 1 *Pet.*4.10,11.

Q. *What is the duty of Old men?*

A. They should be, 1. Examples of patience, sobriety, holiness, gravity; 2. sound in faith; 3. able to give good counsel and direction, *Tit.* 2.2,3,4.

Q. *What is the duty of Inferiours?*

A. To be subject, reverent, and thankful, bearing with their wants, and covering them in love.

Q. *What is the duty of subjects to their Soveraigns?*

A. 1.

A. 1. Obedience to the Laws for conſcience ſake, *Tit* 3.1. 1. *Pet.* 2.13. *Rom.* 13.2.

2. Not reſiſting for fear of damnation.

3. To reverence, *Prov.* 24.21. 1 *Pet.* 2.17. and 2. to defend their perſons with our prayers, 1 *Tim.* 2.1, 2. Goods, *Rom.* 13.6,7. body and life, 2 *Sam.* 18. 3. *Fearing the Lord and the King, and meddling not with them that are given to change*, Prov. 24.24.

Q. *What is the duty of Children to parents?*

A. 1. To reverence, fear, and obey them, *Prov.* 13 & 17. *Epheſ.* 6. 1. *Col.* 3. 20. 2. To be diſpoſed of by them, *Epheſ.* 6. 1. *Numb.* 30. 5. *Ruth* 3. 5. *Judges* 14. 2. 3. To relieve them, 1 *Tim.* 5. 4. *Gen.* 47. 12. 4. To be adviſed by them, *Prov.* 24. 22. 5. To expreſs our love to them, 1. by our behaviour towards them: 2. by our prayers for them, 1 *Pet.* 2. 18.

Q. *What is the duty of ſervants to their maſters?*

A. 1. Servants are wiſely, faithfully, willingly, and diligently to beſtow

their time appointed in their Masters service, *Tit.* 2.9,10. *Ephes.* 6.5,6. *Gen.* 31.38. 1 *Tim.* 6.1.

2. They are to submit to their holy instructions and rebukes, without grudging, stomach, sullen countenance, answering again, or resistance, *Tit.* 2.9. 1 *Pet.* 3.18. 2 *Pet.* 2.20.

Q. *What is the duty of the people to their Ministers?*

A. 1. They are to love them for their works sake, 1 *Thes.* 5.13. *Luk.* 10.16.

2. They are to obey them, as having the rule over them, *Heb.* 13.17.

3. They are to pray for them, *Ephes.* 6.7,8. *Col.* 4.3.

4. They are to communicate to them of every good thing, *Gal.* 6.6. 1 *Cor.* 9.

Q. *What is the wifes duty towards her husband?*

A. 1. She is to obey, fear, and love him, *Ephes.* 5.33, 22, 23. *Col.* 4.18. 1 *Pet.* 3.1. 1 *Sam.* 25.3,5. in word and behaviour.

2. To be faithful to him in his bed, and his other affairs.

3. She is to be a help to him,

Gen. 2.

Gen. 2. 18. in things of this life, and of that life that is to come.

Qu. *What is our duty towards those that are above us in age or gifts?*

A. We are, 1. to respect them; 2. to ask counsel of them; 3. to rise up before them; 4. to give them leave to speak before us, *Tit.* 2. 6. 1 *Pet.* 5. 5. *Lev.* 19. 32. *Job* 32. 4, 6. 5. to make use of the gifts which God hath given them, *Job* 4. 19. *Rom.* 16. 1, 2, 3.

Q. *How must all these duties be performed?*

A. All these duties are, 1. cheerfully, 2. diligently, 3. faithfully to be performed to superiours, though they be wicked and ungodly, in respect of the Commandment, will and authority of God, who hath so appointed, *Psal.* 119. 4, 14, 32, 117.

Q. *We have heard of the object of this Commandment,* Superiours, *who are called* **Father and Mother**, *because they may be tender towards Inferiours, and Inferiours may be the more obedient to them: we have heard of the duty* **honour**: *what is the motive to keep this Commandment?*

A. We must be careful to keep this Commandment, lest we be cut off, Deut. 11. 18. *Prov.* 30. 17. that as far as it may stand with Gods glory and our good, **our days may be long in the land which the Lord our God giveth us.**

Q. *What is the duty of Equals?*

A. Equals must regard the dignity and worth of each other, modestly carrying themselves one towards another, and in giving honour to go one before another, *Ephes.* 5. 21. *Rom.* 12. 10.

Bishop *Bilson* of subjection; *Perkins*, *Gouge*, and Bishop *Hall* of Family-duties.

Mr. *Reyner*. Mr. *Wheatly*.

SUN-

SUNDAY XXIX.

The Sins forbidden, and the Duties enjoyned in the sixth Commandment.

Q. WHat is the sixth Commandment?

A. Thou shalt do no murther.

Q. Because life we would have above all things, and we can enjoy nothing without it; hence the first thing that God secures of our Neighbours is his life: What is forbidden in this Commandment?

A. We are forbidden first to be cruel and inhumane, *Deut.* 22. 6. *Prov.* 12. 10. *Numb.* 22. 19.

Q. What is the second thing you are forbidden to do in this Commandment?

A. We are forbidden to neglect our own preservation, 1. by excessive sorrow, *Prov.* 17. 22. 2. distracting care: 3. wicked thoughts and hands against our selves, by solitary musing on the tempta-

temptations of Satan, by neglect of meat, drink, apparel, recreation, Physick, sleep, labour, or excess therein, *to cast away our souls*. Or, 1. by medling with other mens matters, *Amos* 4. 1. *Prov.* 23. 21. and 26. 17. 2. By desperate adventures: 3. By dangerous company, or business, *Prov.* 26. 20, 21. to endanger our lives over which we are not Masters, *Luk.* 2. 29

Q. *What is the third thing forbidden in this Commandment?*

A. We are forbidden all the murders of the heart, *Mat.* 15. 19. whereof,

1. The first is unmercifulness, *Amos* 2. 6, 7.

2. Immoderate and causeless anger too lightly begun, too long continued, *Ephes.* 4. 9.

3. Envy, grudging, repining, rancor, disdain, emulation, *Gal.* 5. 20.

4. Hatred, malice, uncharitable suspition, 1 *Cor.* 13. 5, 7. *Rom.* 1. 29, 30, 31.

5. Desire of revenge, *Act.* 23. 12. irreconciliation, frowardness, contention, *Jon.* 1. 31.

6. A

6. A desire and consent to murder any man.

Q. *What is the fourth thing forbidden in this Commandment?*

A. We are forbidden all murders of the tongue, as,

1. Evil speaking, *Ephes.* 4. 31. *Col.* 3. 12, 13, 19.

2. Disdainful words, *Racha.*

3. Bitter and angry words, *Thou fool*, Mat. 5. 22.

4. Mocking, *Lev.* 19. 14. *Prov.* 6. 17.

5. Brawling, threatning, provoking, *Tit.* 3. 2. *Ephes.* 4. 3.

6. Detraction, censoriousness, *Act.* 24. 5. and 28. 4.

Q. *What is the fifth thing forbidden in this Commandment?*

A. The murders of the hand, *Gen.* 4. 11. and 9. 5. As,

1. Chance-medley, *Deut.* 19. 4, 5.

2. Manslaughter, *Exod.* 21. 12, 13. *Lev.* 24. 17.

3. Mutilation in fighting, *Lev.* 24. 19, 20. *Jam.* 4. 1.

4. All Duels, *Gen.* 10. 9. *Prov.* 20. 22.

5. All unlawful War, Treasons, 2 *Tim.* 3. 4.

6 Abor-

6. Abortions that are voluntary.

7. Delivering the Innocent to death, *Luke* 23.24. or *Prov.* 17.15.

8. 1. Oppressions, *Levit.* 19.13. 2. withdrawing Corn from the poor, *Prov.* 11.26.

9. Detaining the hirelings wages, *Jer.* 22.13. not restoring the pledge.

Q. *Is all revenge unlawful?*

A. All private revenge is unlawful, but God hath set the Magistrate in his stead, to take vengeance upon a Malefactor, and to right our wrong for us, *Prov.* 20.22. *Rom.* 13.4. and 12.17. 1 *Sam.* 25.26, 33.

Q. *May a Magistrate put any to death?*

A. Yes, *Rom.* 13.4. so it be, 1. for a just cause, 2. to a right intent, 3. and by one in lawful power, 2 *Chron.* 24.22. *Rom.* 14.4. after a fair tryal, *Act.* 23.25. *Job.* 18.29. *Act.* 25.16.

Q. *Is any War lawful?*

A. Yes, if it be,

1. By just Authority, *Judg.* 1.1. 1 *Sam.* 17.37.

2. In a just cause, *Judg.* 20.23.

3. To a right end, not for spoyl and

and prey, but for Religion and Juſtice, 1 *Sam.* 15. 9. and 25. 28. 2 *Sam.* 10. 12.

Q. *Is it lawful for ſubjects to raiſe up arms in any caſe againſt their Sovereign?*

A. No, in no caſe, 1 *Pet.* 2. 13, 14, 16. eſpecially if we have ſworn Allegiance to them, 1 *Sam.* 24. 6. *Rom.* 13. 2 *Joh.* 19. 11. *Pſal.* 82. 6. *Prov.* 30. 31, 32. *Ezek.* 17. 15, 16. *Judg.* 9. 19, 20, 24, 45, 56, 57.

Q. *What is the laſt thing forbidden in this Commandment?*

A. We are forbidden to kill our own ſouls with ſorrow, *Prov.* 15. 13. or with ſin and damnation; or other means, by, 1. commanding, 2. adviſing, 3. enticing, *Prov.* 1. 10, 13. 4. aſſiſtance, 5. encouragement of 1. example, 2. approbation, 3. defence. *No man can by any means redeem his brother: for the redemption of the ſoul is precious, and for ever*, Pſal. 49. 7, 8. therefore let none deſtroy him.

SUN-

SUNDAY XXX.

Q. *WHat are we commanded to do in the sixth Commandment?*

A. We are commanded by all means to preserve our own life, and the life of our Neighbour.

Qu. *What are the particular duties that we owe to our selves by vertue of this Commandment?*

A. We are to love and cherish our selves, and to take care to preserve the vigour of the mind, and the strength of the body, that they may be serviceable to the Lord, and fit for our brothers good, *Ephes.* 5. 29. 1 *Tim.* 5. 23.

Q. *By what means is the strength of body and mind preserved?*

A. 1. By cheerfulness, *Prov.* 17. 22. 2. by sobriety, in 1. care, 2. meat, 3. drink, 4. apparel, 5. recreation, 6. and use of Phylick, *Mat.* 6. 34. *Prov.* 25. 26. and by moderation in labour and sleep, *Eccles.* 4. 8.

Q. *What*

Q. *What are the Rules to be observed in eating, drinking, recreation, and apparel?*

A. 1. We must eat, 1. Not before the time; 2. Not hastily and impatiently; 3. Not delicately or nicely; 4. Nor immoderately or excessively.

2. We must drink sparingly and soberly, according as our constitution will bear.

3. We must use, 1. Lawful recreations, 2. with moderation of time and eagerness, 3. to the lawful end of a moderate refreshment.

4. We must use apparel, 1. to cover our nakedness, modestly: 2. to keep and defend our bodies healthfully: 3. to distinguish the quality and sex of our persons, discreetly.

Q. *What means of refuge are we to use against violence and danger?*

A. 1. We are to give soft words, courteous answers, *Judg* 8.23. *Prov.* 15.1.

2. We are to use the benefit of Laws, *Deut* 17.8. and of Weapons when force is offered.

Q. *What*

Q. *What is our duty in reference to our Neighbours person?*

A. 1. We are to love him, *Rom.* 13. 8. and rejoyce at his good, 1 *Cor.* 12. 25,26. to seek peace and ensue it.

2. We are to use a courteous behaviour towards his, *Ephes.* 4. 32. to be easie to be entreated, *Jam.* 3. 17. to give gentle answers, *Prov.* 15. 1. to hear him in his own defence, *Job* 31. 13. to avoid occasion of strife, to part with our right for peace sake, *Gen.* 13. 8, 9.

3. We are to be harmless and innocent towards all men, *Psal.* 50. 3. to take care that they take no harm by us or ours, *Exod.* 21. 8. by word or action, *Mat.* 5. 22. *Lev.* 24. 19.

Q. *What if our Neighbour be in distress, have done us wrong, or hath infirmities?*

A. 1. In distress and want we are, 1. To have compassion of them, *Ephes.* 4. 31, 32. we are to relieve them, to cloath them, to lodge them, to visit them, to plead for them, and if we are in power to defend them, that they lead quiet and peaceable lives; and this we are to do 1. cheerfully, 2 *Cor.* 9. 6, 7.

2. season-

1. seasonably, 3. prudently, 4. liberally, 2 *Cor.* 8, 9. and 9. 6, 7.

2. In injuries, 1. We are to be patient, bearing wrongs, and forgiving injuries, *Col.* 3. 12. 1 *Cor.* 13. 7. 2. We are to love them when enemies, and do good to them, *Mat.* 5. 44, 45. *Ephes.* 4. 32. 1 *Pet.* 3. 9. *Gal.* 6. 2.

3. Mens infirmities we are to pity, to cover, to pass by the weaknesses of their words and actions, *Eccles.* 7. 21. *Prov.* 17. 9. to instruct, direct, and assist them in what concerns their bodies, estate, and especially their precious souls.

Minister. **Lord have mercy upon us, and incline our hearts to keep this Law.**

Dawnham of Anger; Doctor *Hammond* and *Dyke* of Scandal; Bishop *Taylor* of Friendship, Mercy and Peaceableness; *Perkins* on the Beatitudes.

SUN-

SUNDAY XXXI.

The Sins forbidden in the seventh Commandment.

Q. *WHat is the seventh Commandment?*

A. **Thou shalt not commit Adultery.**

Q. *Having secured our Neighbours person in the former Commandment, God secures his possession in the rest: in that, he hath curbed our anger towards his person; in this, he bridles our lust towards his wife. What is in general forbidden in this Commandment?*

A. We are forbid all uncleanness of heart, speech, and gesture, together with all the causes, occasions, and signes thereof.

Q. *What are the inward sins against this Commandment?*

A. Filthy imaginations and lusts of the heart, *Col.* 3, 5. 1 *Cor.* 7. 9. *Gen.* 39.

Q. *What*

Q. *What abuſe of the ſenſes is condemned?*

A 1. Wanton and fooliſh jeſting, *Epheſ.* 4. 29. & 5. 35. *Col.* 3. 8. 2. Giving ear to rotten communication, 1 *Cor.* 15. 33. 3. Wantonneſs of the looks, *Mat.* 5. 28. 2 *Sam.* 11. 2.

Q. *What are the occaſions of uncleanneſs?*

A. 1. Idleneſs, *Ezek.* 16. 49. 2. Intemperance in ſleep or diet, *Jer.* 5. 18. 3. Exceſs, *Epheſ.* 5. 18. 4. Laſcivious Books and Pictures, 1 *Theſ.* 5. 22. and other proviſions we make for the fleſh, to ſerve it in the luſts thereof. 5. Immodeſt and unſeemly apparel, *Iſai.* 3. 16. *Deut.* 22. 5. *&c.*

Q. *What ſins are forbidden in our behaviour?*

A. 1. Impudency, 2. lightneſs, *Prov.* 7. 13. 3. painting the face, 2 *King.* 19. 30. 4. unlawful company and paſtimes, *Prov.* 5. 8. wanton geſtures and dalliances, immodeſt kiſſes.

Q. *What are the actions forbidden in this Commandment?*

A. 1. Adultery, *Deut.* 22. 32. 2. Inceſt, *Levit.* 18. 6. 3. Having many wives,

wives, *Mat.* 19. 5. 4. Concubinage, 5. Harlotry with a common whore. 6. Fornication with a Maid not common. 7. Unlawful entrance into marriage, *Lev.* 18. 6. *Deut.* 22. 23. *Rom.* 7. 2. 8. An immoderate use of the marriage-bed, *Lev.* 18. 19. *Heb.* 13. 4. 7. and all unnatural lusts, *Rom.* 1. 24, 26, 27. 1. with man, as *Sodom*, *Gen.* 19. 2. with beasts, *Lev.* 18. 23.

Q. *Is not the judgement of God revealed in an especial manner against unclean persons?*

A. Yes, in body and estate, *Prov.* 5. 10, 11. in name, *Prov.* 6. 33. *Job* 31. 9, 10, 11. in posterity, *Deut.* 23. 2. *Hos.* 4. 13. God smites them, 1. with sottishness of judgement, *Hos.* 4. 11. 2. with distress of conscience, *Prov.* 17. 26, 27. and 5. 34. *Psal.* 51. 10, 11. 3. With secret dislike of honest and good men, *Prov.* 7. 8. 4. With hardness of heart, to hide their filthiness with lying, perjury, and murder, *&c.* 2 *Sam.* 11. 16. and 13. 15. *Lev.* 20. 10. *Prov.* 6. 34. See 2 *Sam.* 13. *Numb.* 25. 8. 1 *Cor.* 3. 17. *Gal.* 5. 19. 1 *Cor.* 6. 9.

Q. *Is it not a fearful sin in the Church*

Church of Rome, *to tolerate Stews, and forbid Marriage?*

A. It is the Doctrine of Devils, befitting that place which is called ſpiritually *Sodom*, 1 *Tim.* 4. 1,3. *Deut.* 23. 17,18. *Rev.* 11. 8.

Miniſter. *Let us ſay therefore with the Church,* **Lord have mercy upon us, and encline our hearts to keep this Law.**

Downham againſt Whoredom and Drunkenneſs.

SUN.

SUNDAY XXXII.

The Duties of the seventh Commandment.

Q. *When we consider that Uncleanness is a sin,* 1. *full of shame,* Prov.6.23. Job 24.15. 2. *full of care and sorrow,* Hos.2.6. 3. *full of danger to two souls at once:* 4. *that it is the onely carnal sin the Devil delights in:* 5. *that it is against our own body:* 6. *that it defiles the temples of the holy Ghost, and the members of Christ,* 1 Cor.6.19. and 3.17. *we must needs be willing to hearken after the duties of this Commandment: What are they?*

A. That we should keep our selves pure in soul and body, both towards our selves and others.

Q. *What are the means that may help us so to do?*

A. They be

1. The presence of God, who is in us, and in all things, solemnly thought

thought upon and considered, *Psal.* 139 7, 8.

2. The avoiding of all temptations to, and occasions of evil, with the beginning and first motion of sin.

3. Mortification of the flesh, *Rom.* 6. 6, 7.

4. Prayer to God, 2 *Cor.* 12. 8.

5. Temperance in diet, recreation and sleep, *Luk.* 21. 34. 1 *Thes.* 5, 6. and 4. 2.

6. Labour in an honest calling, 2 *Thes.* 3. 6, to 13. *Ezek.* 16. 49.

7. Watching, fasting, and keeping the body under, 1 *Cor.* 9. 27. *Rom.* 13. 14.

8. Decency in words, behaviour and apparel, *Mat.* 1. 25. 1 *Tim.* 2. 9. 1 *Pet.* 3. 2, 3.

9. To keep honest, modest, and good company, *Prov.* 23. 33. *Ezek.* 16. 49. *Gen.* 19. 32.

10. To make a covenant with our eyes and ears, and other senses, *Job* 31. 1. *Psal.* 119. 37

11. The bed undefiled, *Heb.* 13. 4.

Q. *What are the particular duties required of us in this Commandment?*

 A. They

A. They are three-fold: 1. purity of thoughts, 2. of words, and 3. of actions.

Q. *What is that purity of thoughts?*

A. A clean heart, 1 *Thes.* 4. 3, 4. pure desires, and a chaste minde, neither thinking of, nor allowing nor delighting in this sin.

Q. *What is that purity of words?*

A. Speeches savouring of sobriety, *Col.* 4. 6. from a tongue chastened and restrained with grace; a discourse seasoned with salt, that it may not corrupt good manners, but tend to edification.

Q. *What is our duty in respect of our actions?*

A. To possess our vessels in sanctification and honour, 1 *Thes.* 4. 5.

1. Virgins must intend purity of soul, be modest and retired.

2. Widows must restrain their former desires, thinking not upon their former liberty: they must spend their time in fasting, praying, and alms-giving.

3. Married persons must take care that they be joyned to those that are fit, 1 *Cor.* 7. 9, 39. that being so wedded, they be faithful and loving to one another,

ther, and moderate in the use of those pleasures that God and Nature allows them.

Minister. *Whoremongers and Adulterers God will judge*, Heb. 13. 4. *therefore let us say with the Church*, LORD have mercy upon us, and encline our hearts to keep this Law.

Bishop *Halls* Remedy against Prophaneness.

SUNDAY XXXIII.

The sins against the eighth Commandment.

Q. *WHat is the eighth Commandment?*

A. **Thou shalt not steal.**

Q. *The sixth and seventh Commandments take care of our persons, this of our goods, and is the fence of propriety: it sets forth Gods providence over us, it encourageth mans industry, securing to every one the labour of his hands, and any thing that he may call his own by just acquisition, by inheritance, by gift or contract. What is forbidden in this Commandment?*

A. All neglect to further our own, or our Neighbours wealth: all impeachment or hinderance thereof, and all increase thereof by unjust and indirect dealing, publick or private, by

by fraud or force acquiring or detaining what by the Rule of Juſtice or Charity belongs unto others, 1 *Theſ.* 4. 6. *Luk.* 6. 30. *Rom.* 13. 8.

Q. *What ſins are forbidden in this Commandment in reſpect of our ſelves, and our own eſtates?*

A. 1. Idleneſs, 2. inordinate walking, *Prov.* 12. 11. 2 *Theſ.* 3. 11. 3. Covetouſneſs, 1 *Tim.* 6. 10. 4. pinching our ſelves, *Eccleſ.* 6. 1. and 2. 26. 5. waſte of our goods, 1. in meat, 2. drink, 3. apparel, 4. ſports, *Prov.* 21. 17. *Epheſ.* 5. 18. 5. by unadviſed ſuretiſhip, *Prov.* 23. 13. whereby we ſteal from our ſelves.

Q. *What ſins are forbidden in this Commandment in reſpect to our Neighbour?*

A. Down-right robbery or ſtealing, 1 *Pet.* 4. 14. fraudulent bargains; oppreſſion, and pretence of Law; lending or borrowing; unlawful callings; Sacriledge, and the inward theft of the heart.

Q. *Who are guilty before God of the inward theft of the heart?*

A. 1. They who envy, grudge or contrive against the prosperity of others, *Psal.* 73. 7. *Deut.* 22. 1.

2. They who are discontented with their own estates, and covet others, *Eccl.* 5. 10. 1 *Tim.* 6. 10. *Prov.* 15. 27. *Isai.* 32. 7, 8. *Prov.* 30. 15. *Hab.* 2. 5. *Heb.* 13. 5.

Q. *How doth covetousness discover it self?*

A. 1. If we spend our precious thoughts and delights upon abundance, place much credit and comfort in it; or if we do mean or unlawful things to attain it; or if we covet more then we dare to pray for, we are the persons whom God accounts covetous, *Ezek.* 33. 31. *Eccles.* 4. 8. *Prov.* 28. 20. *Ephes.* 5. 5.

Q. *How do men sin in borrowing?*

A. When they borrow, 1. to maintain idleness: 2. deceive men: 3. more then they are able to pay, *Ezek.* 18. 7. 4. and deny or abuse what they have borrowed, or repay unwillingly, *Psal.* 37. 11. *Lev.* 19. 13. *Psal* 15. 4. *Deut.* 24. 14, 15. *Jam.* 5. 4. *Jer.* 7. 6.

Q. *How*

Q. *How do men sin in lending?*

A. 1. By exacting an unreasonable increase for Loan, *Exod.* 22. 25. *Ezek.* 18. 8.

2. Cruel requiring all our debt, without mercy and compassion, *Isai.* 58. 3.

Q. *How do men sin in bargaining?*

A. When in buying, selling, letting, hiring, partnership, they use, 1. injustice, 2. craft, 3. fraud, 4. falsehood, 1 *Thes.* 4. 6. a great scandal to Christianity, *Rom.* 2. 24. and not the way to be rich, *Prov.* 22. 16. *Hab.* 2. 6. *Ezek.* 5. 5.

Q. *What are the sins usually incident unto trades?*

A. 1. The Sellers denying or concealing the fault of his Commodity: 2. using false weights, *Lev.* 19. 35. *Prov.* 11. 1. *Amos* 8. 5. 3. and making advantage of ignorant chapmen: 4. by over-rating things by reason of the Buyers indiscretion and necessity.

2. The Buyers making an advantage of the Sellers necessity or indiscretion to deceive them, *Prov.* 20. 14.

Q. *How do men sin in keeping other mens goods?*

A. 1. By detaining, 1. things strayed, 2. found, *Exod.* 23. 4. *Deut.* 33. 1, 2, 3. 2. the means of our Neighbours livelyhood laid to plege, *Exod.* 22. 26, 27. or things committed to our trust and custody, *Deut.* 27. 19.

2. By receiving stollen goods taken away by force or fraud, as Partners or Buyers, *Prov.* 29. 24. *Psal.* 50. 18, 1.

Q. *How do men sin by oppression?*

A. 1. By selling Justice, *Job* 5. 34. 2. By removing ancient Land marks, *Deut.* 19. 14. *Prov.* 15. 27. *Ezek.* 18. 12, 18. *Psal.* 12. 5. *Prov.* 22. 22. by prolonging Law-suits, by defending bad causes, by immoderate contention at Law, *&c.* unjust inclosures, *Isai.* 5. 8. *Mich.* 2. 2.

Q. *What is Sacriledge?*

A. To buy or sell, or any other way to alienate Tythes, Land, *&c.* dedicated to God in his Church, *Prov.* 20. 25. *Mal.* 3. 6. *Rom.* 2. 22. *Act.* 5. 3. *Luk.* 20. 25.

Q. *What other sins are there against this Commandment?*

A. Unlawful ways to get riches,

1. by

1. by diſtruſtful and diſtracting cares in getting, keeping and uſing them: 2. by unlawful callings, as falſe Coyning, unlawful games, *Jer.* 10. 2. *Job* 30. 1, 2, 3. 2 *Theſ.* 3. 10. *Act.* 19. 19.

Lord have mercy upon us, and incline our hearts to keep this Law.

Sir *H. Spelman* of Sacriledge, *Salmaſius* of Uſury, *Downham* againſt Bribery, *Sanderſon*'s Sermons.

SUNDAY XXXIV.

The Duties of the eighth Commandment.

Q. *WHat are the duties required in the eighth Commandment?*

A. That by all good means we further the outward estate of our selves, and of our Neighbours, 1 *Cor.* 6. 11.

Q. *How may we further our outward estate comfortably?*

A. 1. By an honest calling, 1 *Cor.* 7. 20. *Gen.* 4. 2. 2. By faithful labouring, *Ephes.* 4. 28. 3. True and honest dealing therein, *Psal.* 15. 2. 4. Frugality, as 1. honestly keeping what we have gotten; 2. wisely ordering our expences; 3. conveniently using what God hath given, that we may be helpful to others, *Prov.* 21. 20. A moderation of our judgements and effections concerning worldly goods, 1 *Tim.* 6. 6, 7, 8, 9. *Gal.* 6. 14. A provident care and study to get, keep, use and dispose those things which are necessary and convenient for the sustentation of our nature,

nature, and suitable to our condition, *Prov.* 17. 23, to the end. *Eccles.* 2. 24. and 3. 12, 13. 1 *Tim.* 6. 17, 18. *Isai.* 18. 2.

Q. *What is the duty of the borrower?*

A. To borrow, 1. for need, 2. for good ends, 3. what we are able to repay. 4. And to pay with, 1. thanks, 2. cheerfulness, *Exod.* 22. 14, 15. 3. at the time appointed, *Psal.* 15. 4. 4. with as much content as we can to the Creditor.

Q. *What is his duty that gives?*

A. To give, 1. freely, *Luk.* 6. 30, 35. 2. justly, *Isai.* 58. 7. 3. cheerfully, 2 *Cor.* 9. 7. 4. according to our ability, and our Neighbours necessity, 2 *Cor.* 8. 13. *Heb.* 13. 16, 17. *Exod.* 22. 7.

Q. *What is the duty of the Lender?*

A. To lend, 1. freely, 2. not requiring our own before the day appointed, 3. not compounding for gain, 4. forbearing or forgiving, 1. the whole, 2. or part, if it cannot be paid without the hazard of undoing the borrower, *Luk.* 6. 35.

Q. *What is the duty in buying and selling?* &c.

A. We

A. We must use, 1. truth, 2. faithfulness, 3. justice, 4. and indifferency in buying and selling, *&c. Mat.*7.12. 1 *Thes.*4.6. *Gal.*5.13.

Q. *What are we to do with other mens things in our possession?*

A. Seasonably and faithfully to restore, 1. things committed to our trust, *Exod.*22.7,6. 2. things found, and 3. things unlawfully gotten, *Lev.*6.2.

Q. *What is the duty of men in suretiship?*

A. 1. Good advice in undertaking suretiship: 2. that it be in matters not above our ability: 3. and for such as are known and approved, *Prov.*11.15. and 17.18.

Q. *What if we be compelled to recover our own?*

A. Moderation in recovering that which is our own must be used, *Phil.*4.5.

Q. *That we may preserve our Neighbours goods, and suffer every man to enjoy his own quietly and fairly, what must we do?*

A. We must chiefly learn in what state soever we are, therewithal to be contented, by considering that what,

1. we

1. we have, is the portion that God allows us; 2. that it is more then we deserve; 3. that what we have not, is but vanity and vexation of spirit; 4. and that we have *an eternal weight of glory reserved for us in the heavens.*

Qu. *Seeing the Law of the Land is the fence of that propriety which this Commandment provides for, what is the duty of Lawyers?*

A. 1. Lawyers must take no Cause into their hands which they see can have no good end with equity, *Isai.* 5. 20. *Psal.* 15. 2.

2. And they must follow those which they undertake to defend, with all honest 1. diligence, 2. faithfulness, 3. for love of equity, 4. and not of gain.

3. They must end Suits with all possible dispatch; and good expedition, *Exod.* 18. 13. *&c.*

Minister. **Lord have mercy upon us, and incline our hearts to keep this Law.**

Robert Harris Old Religion, *Perkins* Christian Equity, The whole duty of man.

SUN-

SUNDAY XXXV.

The sins against the ninth Commandment.

Qu. *WHat is the ninth Commandment?*

A. **Thou shalt not bear false witness against thy Neighbour.**

Q. *Having provided for truth in our dealings in the former Commandment, God provides here for truth in our discourse and speech: the former Commandments took care of our lives and livelyhoods, this of our name, which is better than life. What is the general sin in this Commandment forbidden?*

A. All failing to procure, defend, and further our own and our Neighbours credit; all unjust defence, wrongful suspition, or accusation of our selves or others.

Q. *Who break this Commandment?*

A. 1. All that equivocate and lye, *Exod.* 23. 7. *Col.* 3. 9. *Zech.* 8. 16. *Rom.*

Rom. 3.7,8. *Job* 13.7,8. *Ephes.*4.16.

2. They that by an offensive and indiscreet conversation, and by bewraying their weakness, and debasing themselves, do loose their good name, 2 *Sam.* 12.14. *Rom.* 2.23,24.

3. They that accuse their Neighbours unjustly, and raise false tales, and they who report and scatter them, *Tit.* 2.3, *Prov.* 9.12. and stopping our ears against a just defence, *Act.* 7.56,57.

4. They who are suspitious, raise jealousies, and are busie-bodies in other mens matters, 1 *Pet.* 4,15. *Rom.* 1.29.

5. They that openly slander, detract, scoff, or rail at their brother, *Psal.* 50. 20. *Jam.* 4.11. *Jer.* 38.4. or uncharitably censure him, or backbite him, *Luk.* 11.15. *Act.* 2.13. *Mat.* 7.1. *Rom.* 2.1. 2 *Pet.* 2.18. 1 *Sam.* 25.3,10. *Psal.* 15.3.

6. They who conceal a truth, or tell a lye to the prejudice of another, being required by justice and charity to give testimony to the truth, *Exod.* 23.1. *Rom.* 13.13. *Psal.* 58. 1, 2. *Prov.* 24.11. *Lev.* 5.1.

7. They who dissemble & flatter with a double tongue, *Prov.* 26.18. & 5.26.

8. Judges

8. Judges that give false Sentences, Lawyers that plead in bad Causes, and Registers that make false Acts, *Deut.* 19. 18. *Mich.* 7. 3. 2 *Tim.* 4. 16. *Prov.* 24. 11, 12, *Psal.* 119. 69. *Luk.* 19. 8. Knaves that suborn false witnesses, *Act.* 6. 13. and they that call *good evil, and evil good; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked*, Isai. 1. 3.

9. They that speak the truth unseasonably, maliciously to a wrong end, or perversly to a wrong meaning, or equivocally in a doubtful expression, to the prejudice of truth and justice, *Prov.* 29. 11. 1 *Sam.* 12. 19, 20. *Psal.* 52. 1, 2, 3, 4. and 55. 5. *Job.* 2. 19. *Gen.* 3. 5. and 26. 7, 9.

Q. *How shall we root out those sins we are usually inclined to against this Commandment?*

A. 1. By watching against evil surmizes, and ungrounded suspitions, upon some weak matter or evidence, *Mat.* 9. 3, 4. *Joh.* 7. 24. and 9. 16. *Rom.* 14. 3. 1 *Tim.* 6. 4. 2 *Sam.* 10. 3. 1 *Sam.* 22. 8. 10. and 24. 9. 2 *Sam.* 16. 4.

2. By

2. By taking care that we rejoyce not in the disgraces of another, and that we grieve not at anothers good esteem, *Isai.* 15.3 *Joh.* 10. 12. 1 *Sam.* 18.7,8. and so mortifie the false witness of the heart.

Minister. **Lord have mercy upon us, and encline our hearts to keep this Law.**

Downham against Lying, *Sanderson* on *Rom.* 14. 3. *Bolton*'s directions for walking with God; *Reynolds*, *Preston*, *Dyke*, *Harris* against Covetousness.

SUN-

SUNDAY XXXVI.

The Duties of the ninth Commandment.

Q. *WHat are the duties which are enjoyned in the ninth Commandment?*

A. By all means we are to seek our own, and our Neighbours good name, according to truth and a good conscience.

Q. *How must we to speak?*

A. 1. We ought to speak truth, *Ephes.* 4. 25. *Psal.* 15. 2. without lying, slandering, detraction, vanity, or talebearing.

2. We ought to speak freely, neither indiscreetly nor cowardly, *Act.* 23. 7. *Joh.* 18. 36.

3. We ought to speak in the simplicity of our hearts, without guile, *Rom.* 12. 9. 1 *Pet.* 2. 1. flattery, dissimulation or whispering, 2 *Cor.* 12. 20. *Act.* 12. 22.

4. We ought to speak profitably, *Ephes.* 4. 29.

5. We

5. We ought to ſpeak ſparingly, *Prov.* 10.19. and 17.27.

6. We ought to ſpeak courteouſly and affably, *Gal.* 2.4. *Epheſ.* 5.4.

Q. *What are we commanded in reſpect to our ſelves?*

A. To know our ſelves, 2 *Cor.* 13.3. *Gal.* 5.26. to endeavour our own good name, *Prov.* 22.1

Q. *How may we procure our own good name?*

A. 1. By honouring God carefully, *Heb.* 11.2,39.

2. By judging and ſpeaking well of others charitably, *Levit.* 7.2.

3. By walking unblameably, *Eccleſ.* 10.18.

4. By defending our good name when need requireth modeſtly, yet unwillingly.

Q. *What are the duties enjoyned us in this Commandment in reſpect of others?*

A. 1. To deſire and rejoyce in their good name, *Rom.* 1.8. *Gal.* 1.23.

2. To be ſorry for, to cover, to hope the beſt, and judge charitably of their infirmities, *Ezek.* 9.6. 1 *Pet.* 4.8. 1 *Cor.* 13.5.6.

3. Not

3. Not bewraying mens Infirmities, but endeavouring to redress them, *Prov.* 11.12,13. and 25.9,10.

Q. *How ought we to rebuke our Neighbours?*

A. 1. We ought to rebuke them to their faces, *Mat.* 18. 16. *Gal.* 2. 11. 2. When just occasion requireth: 3. Lovingly: 4. Meekly, *Gal* 6. 3. *Prov.* 25.12. 5. With remembrance of what is praise-worthy in them, *Rev.* 2. 2,3,4. 1 *Cor.* 14. 10.

Q. *You have shewed how we ought to behave our selves towards our Neighbours infirmities; How ought we to behave our selves in reference to what is good in our Neighbour?*

A. 1. We ought to commend him when he doth well, in his absence, rather then in his presence, 1 *Thes.* 5. 22.

2. We ought to defend his good name, whose unblameable carriage is known to us by testimony, hand-writing; yea, and by Oath, if need require, *Phil.* 10. 11. *&c.*

3. We ought to check all idle reports against our Neighbour, *Prov.* 15.3. and 25.23. and 26.20.

Q. *Who*

Q. *Who are they that keep this Commandment?*

A. 1. They that endeavour to preserve their own name, and their Neighbours, *Prov.* 10. 12.

Q. *Who else?*

A. They who speak well or charitably of all, 1 *Cor.* 13. 5, 7.

Q. *Who else keep this Commandment?*

A. They that use few, courteous, profitable and and affable words, 1 *Pet.* 3. 8. *Jam.* 19.

Q. *Who else?*

A. They that truly, freely and honestly give a testimony to truth; especially when they are called to it by lawful Authority.

Minister. *As God is a God of truth, so those who honour him, must labour to preserve truth among men, and hate the contrary, which is all falshood and lying.*

Lord have mercy upon us, and encline our hearts to keep this Law.

Reyners Government of the Tongue.

SUN.

SUNDAY XXXVII.

The last Commandment.

Q. *WHat is the tenth Commandment?*

A **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ore, nor his asse, nor any thing that is his.**

Q. *What is the intent or sum of this Commandment?*

A. To prevent and suppress all inward propensions, inclinations, motions and desires, either of wrongful depriving any person *of*, or wronging him *in* any thing belonging to him; being well satisfied and contented with our present condition, though strait and mean, cheerfully depending on God for the enlargement of it in due time, either by some more special providence, or by his blessing on our lawful endeavours that way; *knowing how to be abased, and how to abound; how to be hungry*

hungry, and how to be full; how to have nothing, yet poſſeſs all things.

Or that we be truly contented with our outward condition, and heartily deſire the good of our Neighbour in all things belonging to him, great and ſmall.

Q. *What are the ſins forbidden in this Commandment?*

A. 1. In general: all thoughts of mind, wiſhes and deſires of heart, and delightful remembrance of evil againſt contentedneſs, *Job* 31.22.

2. In particular: 1. Original corruption, as it inclines us to wrong our Neighbours: 2. The harbouring and nouriſhing any actual, though ſecret, motion, wiſh, deſire, or imagination of enjoying what is not our own, *Jer.* 4.14.

Q. *What is the duty enjoyned in this Commandment?*

A. That we diſpoſe of all our thoughts and affections ſo, as to be contented with our Portions; wiſhing and delighting in our Neighbours welfare as well as our own.

Q. *How may we keep this Commandment?*

A. 1. We must keep our hearts above all keeping, full of holy thoughts and meditations concerning the things not seen, that are above.

2. We must pray to God to subdue our lusts, and to incline our hearts to his testimonies, and not to covetousness.

3. We must avoid all the occasions of evil.

Q. *You have given a good account of the Ten Commandments: By What Rules do you come to know the true meaning of the Commandments?*

A. We come to understand the inward meaning of the Commandments,

1. By considering the end of them.

2. By observing an Affirmative Precept in a Negative, and a Negative in an Affirmative.

3. By including under every Vertue and Vice, the kinds of them; together with the means, occasions, appearances, and alike practices; all dispositions, and their fruits.

4. By joyning the Accessary to the Principal, and understanding the Commandments of our selves, and others also.

5. By

5. By making the Duties of Relations mutual, and including therein the Duties of Equals.

6. By understanding the Duties we owe others, of our selves likewise, as far as it is possible.

7. By chusing the greatest of two Duties when they stand in competition.

8. By understanding Affirmative Precepts binding according to occasion, and Negative ones binding *always*.

9. By joyning the inward disposition with the external Duty.

10. By observing the same Sins and Duties in divers respects commanded or forbidden in divers Commandments.

11. Binding the Conscience to all the Commandments.

Q. *Are we now under the Law?*

A. Yes; we are under its *direction* as our *Rule*, though we are not under the *burthen* or *curse* of it as a *Covenant*.

Q. *Is any man able to keep this Law?*

A. None can keep it perfectly: for the best fail, *Jam.* 3. 2. 1 *Joh.* 2. 14. but Gods children keep it sincerely, 1 *King.* 15. 5

Q. *How many ways do good men offend?*

A. Often in the matter and manner of doing, and continually in the measure of duty, *Neh.* 13. 12.

Q. *Should we not omit doing good, seeing we cannot do it in that measure God requireth?*

A. No: but we should, 1. with diligence and singleness of heart, strive against corruption; 2. look for the assistance of Gods Spirit; and, 3. labour to grow in grace: the sin is to be avoided, the duty is to be done.

Qu. *How may we grow better and better?*

A. 1. By diligent, exquisite, and impartial searching of our hearts and ways. 2. By an impartial judging of our selves according to Gods holy Word. 3. A narrow, careful, and continual watching of our hearts and ways. 4. Redeeming of our time, and husbanding every moment thereof to our best advantage. 5. By storing the heart with grace, and living by faith. 6. By taking to us the whole armour of God; and with care, uprightness and constancy, using the means of grace in every state.

Q. *What*

Q. *What is the benefit of an holy, uniform, and constant obedience?*

A. It assures us of Gods favour to us, his fatherly care over us, his Spirit to guide and comfort us, of growth in grace, and perseverance to the end.

Q. *Who offend chiefly against this last Commandment?*

A. 1. They who wantonly lust after their Neighbours Wives, covetously lust after their Neighbours goods, and ambitiously lust after their Neighbours names.

2. They who are over-covetous and greedy, over-careful and disquieted about worldly matters.

3. They who having sufficient, envy others, and desire more.

4. They who are idle, and labour not in an honest way to get their livelyhoods.

5. They who stifle not, but cherish the first motions of irregular lust.

Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

The last part of the Catechism.

SUNDAY XXXVIII.

Of Prayer, and the Preface to the Lords Prayer.

Q. MY good childe, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them

them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

Q. *Can you keep Gods Commandments by your own strength?*

A. No, not without Gods special grace preventing, assisting and furthering us, 1 *Cor.* 15. 10. *Phil.* 4. 13.

Q. *How may you obtain that grace?*

A. By Prayer, *Jam.* 15. 6. Let Prayer ascend, that Grace may descend.

Q. *To whom?*

A. To God onely, *Psal.* 65. 12. and 12. 6. *Joh.* 6. 23.

Q. *How?*

A. In faith, fervently, diligently, constantly and sincerely, in the Spirit.

Q. *What is true Prayer?*

A. It is to make our requests known, out of humble and sanctified hearts, to God, in the Name of *Jesus Christ* and his interest, with faith of being heard and accepted through him in whatsoever we shall thus ask in Prayer, according to the will of God, for our selves or others, 1 *Joh.* 5. 14.

Q. *How many parts are there in Prayer?*

A. Four:

1. Supplication against evil.
2. Prayer for good.
3. Intercession for others.
4. Thanksgiving for mercies, 1 *Tim.* 2.1. With an humble sence of our sins in publick and private.

Q. *What need we pray for?*

A. For our life and livelyhood, both which depend on God.

Q. *What Prayer is heard and answered?*

A. A Prayer joyned, 1. with understanding, 1 *Cor.* 14.15. 2. with a sence of our wants, *Mat.* 11.28. 3. with fervency: 4. with reverence: 5. with hope to speed: 6. with love, *Jam.* 5.17. *Eccl.* 5.2. 1 *Tim.* 2.8. *Mat.* 6.14. *Mark.* 11.25.

Q. *May we use a form of Prayer? and how ought we to use it?*

A. We may use it, *Hos.* 14.1,2. *Mat.* 6. *Luk.* 11. and when we use it, we must be careful to raise inward motions and desires towards God, answerable to the good words we read.

Q. *Is*

Q. *Is there any Rule or form of Prayer prescribed?*

A. Yes, the Lords Prayer; *When you pray, say, Our Father which art in heaven*, &c. Luk. 11.

Q. What desirest thou of God in this Prayer?

A. 1. (In the Preface.) I desire my Lord God our heavenly Father, who is the giver of all goodness, 2. (in the two first Petitions) to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. 3. (in the fourth Petition) And I pray unto God that he will send us all things that be needful, both for our souls and bodies. 4. (in the fifth) That he will be merciful unto us, and forgive us our sins. 5. (in the sixth) That it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. 6. And this (in the

conclusion) **I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen, So be it.**

Q. *Here is the sum of the Gospel:* 1. *Honour exhibited, when we call him* Father. 2. *Faith, in the invocation of* his Name. 3. *A tender of our obedience to* his Will. 4. *A Commemoration of our hope in* his Kingdom. 5. *A petition of life, in* Bread. 6. *A confession of sin in begging remission.* 7. *Our care to avoid temptations, in our request for defence and tutelage. Here is the sum of the Law:* 1. *God is our* **Father**; *therefore* no other gods. 2. *God is in* **heaven**; *therefore no* graven images. 3. **Hallowed be his Name**; *therefore* take it not in vain. 4. **His will be done**; *therefore not* our own, *especially* on his day, *Isai.* 57. 13. 5. **Give us our daily bread**; *therefore not take it, by killing or stealing.* 6. **Lead us not into temptation**; *therefore not tempt our selves by unclean or covetous thoughts.* 7. **Forgive us our trespasses**; *therefore we have transgressed the Law, and our whole life ought to*

be



THE LORDS
PRAYER

be a life of repentance. How many parts are there in the Lords Prayer?

A. Three:

1. A Preface.
2. Six Petitions.
3. A Conclusion.

Q. *What is the Preface?*

A. **Our Father which art in heaven.**

Q. *What are we to consider from this, that we are taught to call God* **Father?**

A. That we may be encouraged to draw near to him with the hearts of *Children*, whilst he hath the bowels of a *Father*. We say God is our Father, not onely by Nature, but by Grace and Adoption; whom we may trust in, relie upon, and whom we ought to love, honour and imitate.

Q. *What do you consider when you say,* **Our** *Father?*

A. We consider our relation to him as Children, to one another as brethren, 1 *Pet.* 2. 17. 1 *Tim.* 2. 2.

Q. *What do you mean when you say,* **Which art in heaven?**

A. We mean not that God is

not every where, *Psal.* 139. 8. 1 *King.* 8. 27. but that we pray to him in heaven, where he manifests his glory, and whence he bestoweth the gifts we pray for, *Jam.* 1. 7.

Q. *What do you learn from those words?*

A. 1. Reverence, seeing he is *in heaven*, and we *on earth*, *Eccles.* 5. 1.

2. Faith and trust not in any on earth, but in our Father *which is in heaven.*

3. An heavenly frame of heart lift up to the Lord, and set on things in heaven.

Minister. So then in these words you say thus much: **Our Father,** *merciful and gracious, thou gavest us a being from nothing, according to thine own image; and hast tenderly preserved us, feeding, conducting, and strengthning us all our days; and who hast adopted us by a new birth to become partakers of the inheritance of Jesus: Thou hast given us the portion and food of Children, O make us to do the duty of Children, that we may never loose our title to so glorious an Inheritance.*

Inheritance. Let thy excellent Name and Title by which thou haſt vouchſafed to relate to us, be our glory and confidence, our Ornament and ſtrength, our endearment to obedience, the principle of an holy fear to thee our Father, and of love to thee and our brethren, partakers of the ſame hope and inheritance for ever. Let thy Spirit witneſs to our ſpirits that we are thy Children, and enable us to cry Abba Father. **Which art in heaven:** *Heaven is thy throne, the earth is thy footſtool: from thy throne thou beholdeſt all the dwellers upon earth, and nothing is hid from thy ſight. Thy power is over all things in heaven, where thou ſitteſt in thine own eſſential happineſs and tranquillity, immoveable and eternal: that is our Country, and thither thy ſervants are willing to go: there is our Father, there is our Inheritance, there our hearts are and there is our treaſure laid up till the day of recompence.* And thus you ſay, **Our Father which art in Heaven.**

SUN-

SUNDAY XXXIX.

Hallowed be thy Name.

Q. *YOu have heard how we call God our Father which is in heaven; What do we desire of him in this Prayer?*

A. We desire three things that concern himself, *viz. Honour, Power*, and *Obedience:* three things that concern us; *Sustenance, Pardon* and *Deliverance.*

Q. *What is the first thing that concerns God himself, which we sin against?*

A. His Honour, in this that we say, **Hallowed be thy Name.**

Q. *What do you desire in this Petition?*

A. That Gods infinite Excellency may be magnified by us on earth, in heart, word, and deed, *Psal* 40.16. and 115. 1.

Q. *How do you sanctifie or hallow Gods Name in your hearts?*

A. When in our very souls we honour and acknowledge him as God, by

by trusting in him, by fearing and loving him, by our humble submission to him, by our hope in him, by our desire of enjoying him, *Isai* 8 1. 31. 1 *Pet.* 2. 15. *Rom.* 4. 20. *Phil.* 1. 20, 21, 22.

Q. *How do we hallow or sanctifie Gods Name with our mouths?*

A. When we speak good of his Name, *Psal.* 34. 3. *Deut.* 32. 3. *Psal.* 105. 1. When we call upon him, adore him, and praise him.

Q. *How do we hallow or sanctifie Gods Name in deed?*

A. 1. By living as before him, *Mat.* 5. 16. *Joh.* 15. 8. 1 *Pet.* 2. 32.

2. By patiently submitting our selves to his will, *Josh* 7. 17.

3. By professing his truth, *Joh.* 21. 17.

And, 4. By living so as to *glorifie our Father which is in heaven.*

Q. *How many things are understood here by the* Name *of God?*

A. 1. God himself, *Psal.* 115. 1. 2. His Attributes, *Exod.* 34. 56 3. His works, *Psal.* 119. 1. 4. His Ordinances, 1 *Tim.* 6. 1. 5. His Judgements, *Isai.* 30. 27. 6. His Mercies,

Isai.

Isai. 48. 9, 10, 11. 7. Or any thing whereby he makes himself known, *Exod.* 20. 7.

Minister. 1. So then you desire that there may be a reverence and fear by his grace wrought in us of his Majesty, his Attributes, his works of Grace, his Word, his Name, his Day, and whatsoever else belongs to him.

2. That by our holy and devout lives we may magnifie his Name throughout the World, that he may not be sanctified *by us* onely, but *in us*.

3. That Prophaneness, Idolatry, Irreverence and Indevotion may be turned out of the world, and true Piety may be set up, and flourish among men.

Q. *Let us hear your meaning in this Petition?*

A. **Hallowed be thy Name:** *Let thy Name, O Lord, be as glorious in the world, as it is in its self. Thou art worthy to receive honour, and glory, and praise for ever and ever. O Let me glorifie thee on earth, as I hope to be glorified by thee in heaven.*

Q. *What is the second Petition mentioned in the Lords Prayer?*

A. Thy

A. Thy Kingdome come.

Q. *What do you desire of God in this Petition?*

A. That God would rule in our hearts by Faith, rule in the world by his Power, and bring us to his Kingdome of Glory when this world is at an end.

Q. *How many Kingdomes hath God?*

A. 1. A Kingdome of Grace; 2. A Kingdome of Power; And, 3 A Kingdome of Glory.

Q. *What do you desire in order to the Kingdome of Grace?*

A. I desire that the Spirit of God may rule my heart, possessing my understanding with true Faith, my will with love, my affections with mortification, and my whole self with obedience.

Q. *What means must you use that the Spirit may rule in your hearts?*

A. 1. We are to hear his Word: 2. To attend his Ordinances: 3. To partake of his Sacraments: 4. To submit to his Ministers, Pastours and Teachers: 5. To obey his Law and Discipline; and to pray that the Gospel may run and be glorified throughout the

the world, *Rom.* 7. 6. *Gal.* 5. 16. *Heb.* 13. 17. *Col.* 3. 5.

Q. *What are you to desire in respect of these means?*

A. 1. That Gods Word may be continued, *Gal.* 2. 5. 2. That the Ordinances of God may be purely administred, 1 *Cor.* 11. 23, 24. & 5. 3, 4, 5. *Heb.* 3. 2, 3. &c. 3. That Ministers and Magistrates may, 1. be preserved, *Deut.* 33. 11. 2 *Thes.* 3. 1, 2. 2. prospered, *Psal* 122. 6 7, 8. and, 3. increased, *Isai.* 49. 23. and that Schools of Piety may be erected and maintained, 2 *Kin.* 6. 1, 2.

Q. *What is the Kingdome of power?*

A. His Will and Providence, by which all things are guided, *Psal.* 197. 1.

Q. *What are you to pray for in order to this Kingdome?*

A. 1. That all Creatures may submit to his will, *Phil.* 2. 10, 11. & 1. 8, 9. 2. That all enemies may be subdued under him, *Ephes.* 1. 21, 22.

Q. *What enemies do you mean?*

A. That Satan may be destroyed, Sin may be weakened, the Prophane and the Erroneous may be either converted or rooted out.

Q. *How*

Q. *How doth Satan govern his Kingdome?*

A. 1. By Ignorance, 2. by Errour, 3. by Impiety, 4. by Diſobedience, *Epheſ.* 4. 18.

Q. *What is the Kingdome of Glory?*

A. A bleſſed ſtate, wherein all that prepare their hearts to receive grace, ſhall be received into the glory prepared for them, *Iſai.* 60. 3. *Joh.* 17. 20. *Rom.* 8. 18.

Q. *What do you deſire in order to the Kingdome of Glory?*

A. I deſire, 1. That Grace may be perfected in us, that we may be fit to be received into Glory. 2. That the number of the Elect being accompliſhed, the end of all things may come, and we may obtain full ſalvation and redemption, and enjoy the glory prepared for us.

Miniſter. So you pray to God in theſe words, *That all things, eſpecially your heart and life, may be ſubject to him*; and to that end, *that his grace in you may be dayly increaſed, & your ſin weakened, until grace may be ſwallowed in glory.*

Let

Let me hear your meaning in this Petition.

A. **Thy Kingdome come:** *Thou rulest in all the earth, do thou rule in our hearts also. Let thy Kingdome be set gloriously over us; Let thy Kingdome be set graciously in us. Subdue our sin, that it may never reign in our mortal bodies. Advance thy grace in us more and more: And when thy Kingdome of grace hath been raised to the utmost it was designed, grant that thy Kingdome of glory may speedily succeed; and we thy servants may be admitted to the peace and purity, the holiness and glory of that state where thou reignest alone, and art all in all.*

SUNDAY XL.

Thy will be done.

Qu. *WHat is the third Petition?*

A. **Thy will be done in earth as it is in heaven.**

Q. *What do you desire in this Petition?*

A. That whatsoever God willeth in his word or works, may be obeyed, *Exod.* 19.8. *Rom.* 12.2. *Psal.* 27.8.

Qu. *Why must we pray that Gods will be done?*

A. Because by Nature we do our will, and not the will of God, *Ephes.* 2.3. *Joh.* 8.44.

Q. *What is the will of God?*

A. The Word of God revealed in the Old and New Testaments, together with his Works, is the will of God.

Q. *What do you desire of God that you may do his will?*

A. 1. That I may know his will, and *prove what is the good and acceptable will of God*, Rom. 12.2. Col. 1.9,10.

2. That

2. That we deny our own wills, *Rom.*7.24. and 13.14

3. That we have an eye upon Gods will in all we do, *Ephes.*6.6.

Minister. *This is the will of God, even your sanctification.*

Q. *What do you desire when you say,* **As it is in heaven?**

A. We desire that we may do or suffer Gods will as the Angels and Saints in Heaven.

Q. *How is that?*

A. 1. faithfully, 2. cheerfully, *Psal.* 119.16,32,47. 3. readily, *Luk.* 19.5. 4. sincerely, *Deut.*5.28. 5. constantly, *Isai.*6.2. *Psal.*119.126. 6. universally, *Luk.* 1.46. the whole will of God: 7. unanimously and peaceably, *Rom.*12. 18. *Heb.*12.14. *Act.*2.1.

Q. *What inward disposition do you desire that you may do Gods will?*

A. 1. An inward desire, 2. care, 3. delight, *Psal.*119.36,143,145. 4. endeavour, 5. ability to obey it, *Psal.* 119.112,167,168. *Phil.*4.13.

Q. *Are we able in this life perfectly to obey the will of God as the Angels do?*

A. No: but we 1. desire, 2. strive after,

after, 3. hope for perfection, *Luk.* 13. 24. *Phil.* 1. 6. and now obey in sincerity, in truth, and as in the sight of God.

Q. *Are we onely to* DO *the will of God?*

A. We are to SUFFER his will, and say, *It is the Lord, let him do whatever he pleaseth.*

Q. *Let us hear your meaning in this Petition?*

A. **Thy will be done in earth as it is in heaven:** *Thy will (O God) is the measure of holiness and duty; let us obey it. Thy Providence is the great Disposer of all things, in order to thy glory, and the good of thy servants; O that we may submit to it. Let us assure our selves that* whatsoever thou saist is true, and, whatsoever thou dost is good. *O that we may be patient under the evils that thou dost inflict, that we may love the good which thou commandest, that we may hate the evil that thou forbiddest, and that we may be pleased with all the accidents thou sendest; that as the Angels in heaven, so we in earth may obey thy will readily, cheerfully, zealously. Grant, O God, that as they* there, *so all the world*

world here, *may serve thee with peace and concord, purity and love unfeigned, with one heart and one voice glorifying thee our heavenly Father. Grant that we may quit all our own affections, and suspect our reasonings, and go out of our selves, and all our own confidence; that thou being to us all things, disposing all events, and guiding all our actions, and directing our intentions, and over ruling all things in us and about us, we may be servants of thy Divine Will for ever.*

SUN-

SUNDAY XLI.

Give us this day our daily bread.

Qu. *WHat do you desire for your self in the Lords Prayer?*

A. We desire, first, Sustenance, in these words, **Give us this day our daily bread.**

Q. *How graciously doth our Saviour condescend to our weak dispositions, and in duties, that we ask first for the necessities of that part we love best, desire necessary things for our bodies,* viz. *Bread to eat,* &c. *before that which more neerly concerns us,* viz. *Remission of sin!* &c. *and he that is so willing that we should ask for the least, will not deny that which is most necessary for us,* Act. 14. 15, 16, 17. *What do you desire of God in this Petition?*

A. That he would bestow on us all things necessary for this life, maintenance, sober and Christian delight, as health, wealth, food, rayment, Physick, sleep,

sleep, peace, and whatsoever we shall need all our days.

Q. *What do you mean when you say,* **Give?**

A. O Father, give, bestow, continue thy blessings, which are not my merits, but thy gifts, given of God to our prayers and honest endeavours, *Hos.*2.8,9. *Psal.*104.17. *Gen.*28.20.

Q. *Why do you say,* Give **us**:

A. Not to me alone, but to all thy servants: I ask not for my self; I will not keep it to my self.

Q. *Why do you pray for* **Bread** *onely?*

A. *Give me neither poverty nor riches, but feed me with food convenient for me,* Prov.30.8,9.

Q. *Why do you say,* **Our Bread**:

A. I pray onely for my own, and not for anothers bread out of his mouth, *Prov.*10.17.

Q. *What do you mean by* **Dayly bread**:

A. I mean by *dayly bread*, 1. what may supply my present necessity, 2. or what may be agreeable to my present condition, *Prov.*15.16. *Deut.*17.16.

Q. *Why*

Q. *Why do you pray onely for* this day?

A. Becauſe my care ought not to reach too far; and if I have wherewithal to ſupply my preſent need, I ſhould be therewithal contented, 1 *Tim.* 6. 8. *Mich.* 6. 31, 32. *Pſal.* 37. 3, 25.

Q. *Seeing we pray but for a day, may we not provide for the time to come?*

A. Yes, in a lawful manner, and when God gives opportunity, *Epheſ.* 4. 28. *Gen.* 41. 34, 35. & 50. 20. 2 *Cor.* 12. 14. *Act.* 1. 28. waiting upon Gods Providence, 1 *Pet.* 5. 7. *Pſal.* 55. 20. when we have means, *Prov.* 3. 5. 6. and when we want them, *Iſai.* 28. 16.

Q. *What cares for the things of this life are unlawful?*

A. 1. All diſtruſtful, 2. diſtracting, 3. unprofitable, 4. and needleſs cares: *Mat.* 6. 25. *&c.*

Q. *What deſire you under the name of* our bread?

A. 1. Contentedneſs, *Heb.* 13. 5. 1 *Tim.* 6. 6.

2. Reſting on Gods Providence, *Prov.* 16. 3.

3. Honeſty, *Job* 29. 24.

4. Faithfulness and painfulness in our callings, 2 *Thes.* 3. 12.

5. Joy and thankfulness under Gods mercy, *Deut.* 28. 47. & 8. 10.

6. Gods blessing sanctifying what we enjoy, 1 *Tim.* 4. 4.

Q. *What do you pray against in these words?*

A. We pray against, 1. Covetousness, *Psal.* 119. 36. 2. Distracting cares, *Mat.* 6. 34. 3. Distrust, *Psal.* 78. 22. 4. Discontent with our state, 1 *Tim.* 6. 10. 5. Idleness and carelessness, fraud, oppression, and dishonesty, and whatsoever is unlawful in our pursuit of outward prosperity.

Q. *When is bread said to be ours?*

A. Bread may be said to be ours, when it is gotten by just and lawful means, *Ephes.* 4. 28. 2. In a good and honest calling, *Gen.* 3. 19.

Minister. Then you pray in these words,

1. That God out of his fatherly care would distribute to us day by day that which shall be sufficient for the necessities of Christian delights, of our lives, *Prov.* 30. 8, 9. *Psal.* 37. 5.

2. That

2. That God would give us grace to Prayer and honeſt Labour to attain in the uſe of ſuch means as he hath ointed.

3. That he bleſs it to us when it is owed upon us: *For man liveth not bread*, &c. *Mat.* 4. 4.

Q. *I pray let us hear your devotion in Petition?*

A. **Give us this day our daily bread.** *Thou, O God, which takeſt care for our ſouls, provide for our bodies alſo: thou haſt made and ſanctified, and ſigned to be glorious.* Give us neither very great riches, but food convenient for us, *and proviſion ſuitable to that ſtate whereunto thou haſt called us, as may enable us with comfort to do our duty, having our needs relieved, and our infirmities upported.*

4. Faithfulness and painfulnes
our callings, 2 *Thes.*3.12.

5. Joy and thankfulness under
mercy, *Deut.*28.47. & 8.10.

6. Gods blessing sanctifying
we enjoy, 1 *Tim.*4.4.

Q. *What do you pray against in*
words?

A. We pray against, 1. Covet
ness, *Psal.*119.36. 2. Distracting c
*Mat.*6.34. 3. Distrust, *Psal.*78.
4. Discontent with our state, 1 T
6.10. 5. Idleness and carelessne
fraud, oppression, and dishonesty, a
whatsoever is unlawful in our pursuit
outward prosperity.

Q. *When is bread said to be ours?*

A. Bread may be said to be our
when it is gotten by just and lawf
means, *Ephes*4.28. 2. In a good a
honest calling, *Gen.* 3.19.

Minister. Then you pray in the
words,

1. That God out of his fatherly ca
would distribute to us day by day tha
which shall be sufficient for the neces
sities of Christian delights, of our lives,
*Prov.*30.8,9. *Psal.*37.5.

2. That

2. That God would give us grace to use Prayer and honest Labour to attain this in the use of such means as he hath appointed.

3. That he bless it to us when it is bestowed upon us: *For man liveth not by bread*, &c. *Mat.* 4. 4.

Q. *I pray let us hear your devotion in this Petition?*

A. **Give us this day our daily bread:** *Thou, O God, which takest care for our souls, provide for our bodies that thou hast made and sanctified, and designed to be glorious.* Give us neither poverty nor riches, but food convenient for us, *and provision suitable to that state whereunto thou hast called us, as may enable us with comfort to do our duty, having our needs relieved, and our infirmities* supported.

SUNDAY XLII.

Forgive us our trespasses, as we forgive them that trespass against us.

Q. *What is the second thing we desire for our selves?*

A. A pardon and forgiveness of sin, without which, sustenance would not be granted, or if granted, would not be a blessing, *Psal.* 78. 30, 31. **Forgive us our trespasses, as we forgive them that trespass against us.**

Q. *Indeed while we are in our sin, we may ask bread, and have it not, or have it in anger,* Jam. 4. 2, 3. Hos. 13. 11. *But what do you ask of God in this Petition?*

A. We ask that our God in his free mercy in Jesus Christ, would fully pardon all our sins, as we do pardon the wrongs and injuries we have received from others, *Isai.* 43. 25. *Psal.* 51. 2. *Luke* 11. 4.

Q. *What*

Q. *What is it to forgive sin?*

A. 1. To cover it, 2. to put it out of sight, 3. not to impute it, 4. or not to call to a reckoning for it, *Psal.* 32. 1, 2.

Q. *Why are sins called trespasses or debts?*

A. Because as we by nature owe our God a debt of obedience, so as sinners we owe him a debt of punishment, *Gal.* 3. 3. *Mat.* 18. 14.

Q. *What do you ask of God particularly in this Petition?*

A. We ask five things.

Q. *What is the first thing you ask?*

A. Grace, feelingly to know, and freely to confess the great debt of our sins, and our utter inability to satisfie for them, *Psal.* 51. 3. & 130. 3. & 43. 2.

Q. *What is the second thing you ask in these words?*

A. Faith to lay hold on the meritorious suffering and obedience of our Lord Jesus Christ, for our pardon and forgiveness.

Q. *What is the third thing?*

A. We pray for the testimony of Gods Spirit, sealing to us the pardon of

the ſeveral ſins and debts of every day and moment of our life.

Q. *What is the fourth?*

A. That the whole debt may be accepted at the hands of Chriſt our Surety, and we fully diſcharged and acquitted, *Phil.* 3. 8, 9. So that nothing may remain on our account but the righteouſneſs of Chriſt, whereby the favour and Kingdome of God is purchaſed for us.

Q. *What is the laſt thing you deſire in theſe words?*

A. We deſire that we may not be deſtitute of an argument to plead for mercy with God; and to aſſure our ſelves of ſucceſs, we deſire of God a portion of that mercy which is ſo abundant in him, that we may be tenderly affected one towards another, *forgiving one another, even as God for Chriſts ſake forgiveth us.*

Q. *Why do you ſay,* As we forgive them that treſpaſs againſt us?

A. Not that our forgiving others doth *merit* that God ſhould forgive us, *Mat.* 18. 32, 33. *Col.* 3. 13. but it is a qualification neceſſary to have God forgive us, *Mat.* 6. 15. and 18. 32. and

our

our forgiving others, is a ſigne whereby we may be aſſured that our God hath forgiven us, *Mat* 6.14,15. and 5.22,24. and 7.11.

Q. *Are we ever to forgive the treſpaſſes that are done againſt us?*

A. The wrong that is done unto us, we ought to forgive; and the ſin that is done againſt God, we ought to pray to him to forgive; but the damage we are not always to forgive, 2 *Chron.* 19. 6. 1 *Tim.* 5.8. *Epheſ.* 2.9. *Act.* 16.37.

Q. *What muſt we acknowledge concerning God and our ſelves in this Petition?*

A. We muſt acknowledge, 1. our ſelves miſerable ſinners, *Pſal.* 40.12. and 25.11. *Ezek.* 9.6. 2. That we have no power to ſatisfie for ſin, *Pſal.* 49. 7, 8, *Act.* 2.37,38. *Ezek.* 16.4,5. 3. That our God is patient, bearing with us ſo long, *Lam.* 3.22. *Pſal.* 103.8. 4. And merciful, not giving leave only, *Dan.* 9.18, 19. 2 *Chron.* 7.14. but commanding us alſo to pray for pardon, *Hoſ.* 14.1,2.

Q. *Muſt we pray for pardon every day?*

A. We ſin every day, *Eccleſ.* 7.21. and therefore every day we ought to pray

for pardon, *Psal.* 55. 17. and our faith is weak, and we must pray dayly for greater assurance of salvation, *Luk.* 17. 52.

Q. *Let me hear a Prayer of what you desire in this Petition?*

A. **Forgive us our trespasses, as we forgive them that trespass against us:** *O look upon us in much mercy, for we have provoked thee in much sin. O pardon the adherent Imperfections of our life, the weakness of our duty, the carelessness of our spirit. O turn thine eyes from our iniquities, and look upon the purest Innocence of Jesus Christ: in him have mercy upon us according to thy great goodness, and according to the multitude of thy compassions be gracious unto us: and be pleased to give us great charity, that we may forgive all that trouble or injure us; that by this charity we may be discerned to be thy sons and servants, and the Disciples of the holy Jesus.*

SUNDAY XLIII.

And lead us not into temptation; but deliver us from evil.

Q. *WHat are the words of the sixth and last Petition?*

A. **And lead us not into temptation, but deliver us from evil.**

Q. *Having prayed for pardon of sins past, we are to pray that we be not led to any sin for the time to come: but what is temptation?*

A. A temptation is any tryal whereby the heart is incited to sin by Satan, the world, the flesh, 1 *Thes.*3.5. *Jam.* 1.14. *Mat.*26.41.

Q. *Who are said to tempt us in the Scripture?*

A. God, Satan, the World, and the Flesh.

Q. *How doth God lead us to temptation?*

A. 1. By withdrawing his grace from us, and leaving us to our selves,

*Hos.*5.15. 2 *Chron.*32.31. *Rom.*1.26,28.

2. By trying us with prosperity or adversity, *Deut.*8.16.

3. Letting loose Satan to trouble or seduce us, 2 *Cor.*1.7. 1 *King.*12.22.

4. By suffering us to fall upon occasions of sin, and deferring to help us.

Q. *Is not God the author of sin?*

A. God forbid: we commit sin, he onely in wrath and anger suffers it.

Q. *How doth Satan tempt?*

A. 1. By inward suggestions, *Job.* 13.2. 2. by outward objects, *Mat.*4.3, 4,8.

Q. *How doth the world tempt?*

A. The world tempts, 1. by bad examples, *Jer.*44.17. or 2. by wicked perswasions, allurings or inticements, *Act.*21.12. *Mat.*16.22.

Q. *How doth the flesh tempt?*

A. 1. By ill motions, whereby we are drawn aside of our own lusts, *Jam.* 1.14. 2. by inward delight, 3. by a willing consent, 4. by an allowed practice.

Q. *How many sorts of temptations be there?*

A. Two sorts:

1. One

1. One of tryal, to prove us in faith, love, *&c.* as God doth, *Job* 23. 10. and we count it all joy when we fall into such temptations, *Jam.* 1. 2.

2. Another of seduction by Satan, to deceive, destroy, and undo us; and against this we pray, **Lead us not**, *&c.*

Q. *What is it to be led into temptation?*

A. To be led into it, is to be overcome, so as that sin prevails, *&c.* *Mat.* 26. 41. 1 *Cor.* 21. 1.

Q. *How is God said to lead into temptation?*

A. God leads a man into temptation, 1. when in any tryal he doth forsake a man. 2. When he doth withdraw his grace from him. 3. When he doth suffer him to fall, 2 *Chron.* 32. 31. 4. When he hardens his heart, *Exod.* 7. 3. 5. and gives him wholly up into Satans power, and the full sway of his own corrupt heart, *Rom.* 1. 24, 25, 26. When we are so entangled with sin, that we cannot finde our way out.

Q. *What is it to be* DELIVERED *from evil?*

A. To

A. To deliver, is, 1. to support us under, 2. or protect us from, 3. or to rescue us from evil.

Q. *What do you mean by* the evil?

A. I mean,

1. The *Evil One*, Satan, the author of all evil, *Ephes.* 6. 16.

2. The evil of sin.

3. The evil after sin, Death.

4. The evil of my own heart, and of the world, that leads to sin and death, *Rom.* 7. 19, 21, 23. *Gal.* 5. 24. 1 *Joh.* 2. 16.

Q. *What is it then that you desire of God in this Petition?*

A. We desire that sin may not onely be pardoned, but destroyed; and that we may be freed from all tryals and temptations to sin, so far as it stands with Gods pleasure; and always from the evil thereof, that we faint not under them, *Mat.* 26. 39. *Rom.* 8. 28. 1 *Cor.* 10. 13. and undergo the evil of sin and death.

Q. *How many things do you desire in this Prayer?*

A. We desire,

1. That seeing we cannot be tempted

ed but by the will of God, and we cannot resist but by his power, he would never leave us nor forsake us.

2. That he would tie up Satan, that he may not have his will over us, and teach us to walk wisely and circumspectly, 2 *Cor.* 2. 8, 11. that he would preserve us from the evil that is in the world, *Joh.* 17. 15. and about the power of our corruption that is within us.

3. We desire that he would never take away his holy Spirit so, as that we be left in the hand of our own counsels, and delivered to our own lusts, so as that we cannot escape.

4. We desire that in temptations (if he see good to prove us) he would always stand by us with his grace to keep us from falling, and to give us an holy use of our tryals.

5. We desire that if at any time our God should leave us to our weakness, he would graciously raise us up again, with increase of spiritual strength and courage, *Psal.* 51. 12.

6. We desire that he would mortifie our lusts and corruptions, and support us by his grace against them.

7. We

7. We desire that the Lord would stir us up to watch and pray, lest we enter into temptation.

8. We desire that our God would put an end to all tryals, and to these days of tryals; and that he would give us, 1. hope, 2. patience, 3. comfort, *Col.* 1. 11. 2 *Thes.* 2. 17. and a good issue out of all tryals, that we may neither presume nor despair, *Prov.* 30. 9.

9. We desire that our God would increase and perfect the work of his grace in us, enabling us to every good work; and instead of temptations to evil, he would be pleased to afford us all helps to well-doing.

Q. *Let me hear you pray over this Petion in other words?*

A. **Lead us not into temptation:** *Pity thy poor servants in the midst of their temptations, and give us spiritual strength, holy resolutions, a watchful spirit, the whole armour of God, thy protection, the guard of Angels, and the conduct of thy holy spirit, to be our security in the day of danger. Give us thy grace to flee from*

from all occaſions of ſin, that we may never tempt our ſelves, nor delight to be tempted; thy Providence ſo ordering the accidents of our lives, that we may be delivered from the evil of ſin and death.

SUNDAY XLIV.

For thine is the Kingdome, &c.

Q. *WHat is the last part of the Lords Prayer?*

A. The Conclusion and Doxology, in these words, **For thine is the Kingdome, the Power and the Glory, for ever and ever. Amen.**

Q. *What do you mean when you say,* **For thine is the Kingdome?** &c.

A. We mean that we call upon him in our necessities, and pray,

1. Because his is the Kingdome and Soveraignty over all things, and over us, to whom he is a gracious Lord.

2. His is the Power to do above what we can ask or think.

3. Because his is the Glory that ariseth by our praying to him, and by his answering our Prayers.

Q. *What do you mean by* **Amen?**

A. **Be it so.** The word *Amen*, being a witness of our faith, and desire of

of the things prayed for, *Jer.* 11. 5. of our desire that things should be so, and of our confidence that it shall be so, 1 *Cor.* 14. 16. *Deut* 27. 15. according to Gods will.

Minister. So that our Saviour teacheth us to put an *Amen* to our Prayers, that we may be admonished to desire and believe. Let us hear this part of the Lords Prayer in other words.

A. These things which we have asked, good Lord, give and grant, so shall we thy servants advance thy Kingdome, acknowlege thy Power, and the Glory of thy mercy, from generation to generation, for ever. Amen.

Q. *What comfort have you in this that the Kingdom, the Power and the Glory is Gods* for ever and ever?

A. We have this comfort, that he who was able for his own glory to answer the Prayers of the Saints in all Ages, *is the same as yesterday, so to day, and for ever,* Heb. 4. 16. and 13. 8. Jam. 5. 7.

Q. *What ought we to do after we have prayed?*

A. We ought to observe how we speed,

speed, and what answer we receive, *Psal.*3.4. and 85.8.

Q. *What rules are we to observe touching the success of our Prayer?*

A. 1. God may answer our Prayers, and we not know it, *Isai.*64.24. 2 *Sam.* 17.13. *Psal.*51.1,2.

2. For God doth not always give the particular things we ask for, but what he knows best for us, *Rom.*1.10. 2 *Cor.*12.7,8,9. *Heb.*5.7.

3. We must wait on Gods time, *Isai.* 28.16.

Q. *When do we speed well in prayer?*

A. 1. We speed well when God giveth us the same thing we crave, being good, *Lam.*3.17. *Gen.*30.17. *Psal.* 21.2,4.

2. Or when God giveth us something as fit, or more fit for us, *Gen.*17. 18,19. *Heb.*5.7. or when God giveth us more patience and strength to wait, 2 *Cor.*12.7,8,9. *Psal.*40.1.

Q. *How must we do if God answer us not?*

A. 1. We must examine our selves how we pray.

2. We must continue fervent in prayer.

3. We

3. We must wait upon the Lord with patience until we speed, *Jam.* 4. 3. *Luk.* 18. 1, 11. *Heb.* 1. 3. *Psal.* 5. 3.

Q. *How do we pray amiss?*

A. We pray amiss,

1. When we pray ignorantly, rashly, coldly, distrustfully, and sloathfully.

2. When we pray for what is not good, or not good for us.

3. When we pray for things which we would consume upon our lusts.

Q. *Why doth God for a time deny us what we ask?*

A. 1. That we may be humbled for our wants, *Lam.* 2. 4.

2. That we may exercise our faith and patience in waiting, *Mat.* 15. 23, 24.

3. To try our obedience for conscience sake, *Psal.* 44. 17, 18.

4. To make us depend upon him, and thankful to him; and that he may do us good in the latter end, *Judg.* 20. 26.

Q. *What shall we do to pray with success?*

A. We must depart from all iniquity, and lift up pure hands unto God, *Psal.* 66.

Psal. 36.18. & 78.34,35,36. 2 *Tim.* 2. 19. *Prov.* 15.8. *Joh.* 9.31. *Isai.* 58.7,8, 9. *Ezek.* 17.1.

Q. *What kinds of prayer are there?*

A. 1. Publick Prayer in the Church, *decently and in order*, 1 Cor. 14.40.

2. Private Prayer, fervently and sincerely.

Q. *How often must we pray?*

A. Continually, in the frame of our spirit, 1 *Thes.* 5.17. For the whole course of a Christian is a perpetual communion and intercourse with God, either *suing* for mercy, or *waiting* for an answer to be received, or rendring thanks for an answer already received, *Psal.* 5.3. *Luk.* 2.47. but especially when we enter into any business, or receive any blessing.

Q. *What ought to be our outward carriage in prayer?*

A. Such as may best express and encrease the reverence, humility, fervency and affiance, that ought to be in our hearts; as the bowing of our knees, lifting up our hands and eyes to heaven, &c.

Q. *May we use a form of prayer?*

A. Our

A. Our Lord, who hath given us this form, saying, *When ye pray, say*, hath admited of all languages, words and forms agreeable to this pattern, whether read, rehearsed by heart, or presently *conceived*; so be it we pray both with spirit and affection, and with understanding also.

Minister. Thus we have done with the third part of the Catechism; wherein we were taught what to pray for, according to that absolute form of Prayer which the Lord hath taught us: of which the Ancients said, *It was a familiar, grateful and friendly Prayer, to entreat God by that petition he framed, the prayer that Christ taught ascending to his ears. Let the Father acknowledge the words of his own Son, when we pray: Let him who dwelleth in the heart, be in the voice; and since we have him an Advocate with the Father for our sins, when we poor sinners ask pardon for our offences, let us produce and send up the words of our Advocate*, &c.

Almighty, &c.

SUN-

SUNDAY XLV.

Of the Sacraments; and first of Baptism.

Q. *WE believe that our Saviour did redeem the world, in the Creed; we see how he doth apply, seal, and present that redemption to us by his Sacraments. In the one we* hear, *in the other we* feel, talke, and see how gracious the Lord is.

How many Sacraments hath Christ ordained in his Church?

A. **Two onely as generally necessary to salvation.**

Q. *Which are those two?*

A. Baptism and the Lords Supper, answerable to the Circumcision and the Passover under the Law. 1. By Baptism we are admitted into the Church. 2. By the Lords Supper we are nourished, preserved, and grown up in Christ after we are born again.

Q. *What*



BAPTI ZING

Q. *What do you mean when you ſay, that theſe two Sacraments are* **generally neceſſary to ſalvation?**

A. We mean that all ought to receive theſe Sacraments that will attain Salvation.

Miniſter. This is not ſo to be underſtood, as if God could not ſave without them; but that they are the means inſtrumental, and ordinary ſeals by which God hath promiſed to aſſure and convey Chriſts merits unto us, and commandeth us this way to receive them: ſo that wilfully to neglect them, or to want them when they may be had, is to neglect Gods Ordinance, and to diſobey Gods command.

Q. *What are the uſes of Sacraments?*

A. They are uſeful,

1. To ſeparate Gods houſhold from ſtrangers, *Gen.*17.10.

2. They are Bonds of Obedience, Obligations of mutual Charity, Provocations to Piety, Preſervatives againſt ſin, and Memorials of the benefit of Chriſt, *Gal.*3.1. *Luk.*22.19.

3. They are viſible marks by which God gives notice of his approach, and purpo-

purposeth to impart the saving grace of Christ to all that are capable thereof.

4. They are conditional means, which God requires to be observed of them unto whom he imparts grace: which grace a worthy Receiver partakes of, by his assistance going along with the Sacrament.

Q. What do you mean by this word Sacrament?

***A.* We mean an outward visible signe, of an inward and spiritual grace, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.**

Q. *What is contained in a Sacrament?*

A. There are two things contained in a Sacrament: The outward signe, which is presented to our eye or sense; &, The inward grace sealed unto the soul.

Q. *What is the grace offered in the Sacrament?*

A. The whole obedience, merit, death and passion of our Lord Jesus Christ; and the benefits that flow thence are,

1. Justification, whereby we are made righteous.

2. Wisdome,

2. Wisdome, whereby we are made wise to salvation.

3. Sanctification; for by the power of his Spirit we die to sin, and live unto righteousnes.

4. Redemption, by which we are redeemed from sin, death and hell, and shall be estated in glory when the day of full redemption shall come.

Q. *How come these outward and visible signes which we see, to signifie the inward and invisible grace which we believe?*

A. Because Christ hath ordained it: he said, and it was done, 1 *Cor.* 11. 28.

Q. *Who hath power to ordain Sacraments?*

A. God only, who can confer grace on worthy receivers, and can punish the unworthy receivers.

Q. *For what end were the Sacraments ordained?*

A. 1. To be a means to receive grace. 2. To be pledges to assure us of grace received.

Q. *What do you mean by that?*

A. We mean three things.

1. That the Sacraments represent to

us, and set before our eyes what Christ hath done for us.

2. They convey that so laid before us into our souls, in so much grace and favour as is needful for us; as, Pardon of sin, Reconciliation, acceptation, and strength to do what he requires.

3. That the Sacraments are a pawn left us by God in the hands of the Minister, to give acquiescence and ground of confidence, that the graces promised shall be surely performed, *Rom.* 4. 11 *Gen.* 17. 11.

Minister. *Our God not content with the general offer of the promises, out of his meer mercy hath thought fit to seal them to every particular believer, having a regard thereby to their infirmity; that by faith they may apply those things they see, to such things as are not seen: he hath given us seals to the word of the covenant of grace, to instruct, assure, and possess us of our part in Christ and his benefits, and to bind us all in thankful obedience to him, and in love to his saints. Do you know how the Sacraments are especial means to confirm faith?*

A. The Sacraments are special means to

to confirm our Faith, becauſe in them Chriſt is in ſpecial manner repreſented and offered to all, and received by thoſe that communicate worthily.

Q. *Who are lawfully called to adminiſter the Sacraments?*

A. Thoſe who being furniſhed with knowledge and grace, are ſet apart for that Office by the Church, *Deut.* 33. 10. *Mal.* 2. 7. *Mat.* 5. 14, &c. 1 *Tim.* 3. 2, 4, 5. *Tit.* 1. 7, 8. *Rom.* 1. 1. *Tit.* 1. 5.

Q. *What do the Sacraments belong to?*

A. To the Covenant of grace, *viz. I will be thy God, and thou ſhalt be my people,* Jer. 31. 33. whereof they are ſeals.

Q. *How many Sacraments be there under the Goſpel?*

A. Two: the Sacraments of Baptiſm, and the Lords Supper, which are to continue for ever, *Heb.* 1. 13.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament of our engrafting into Chriſt, Communion with him, and entrance into the Church, *Act.* 8. 31. *Mat.* 28. 19. by the waſhing of Water, repreſenting the powerful waſhing of the blood and Spirit of Chriſt, and ſo

sealing our new birth, and entrance into the Covenant of grace, 1 *Pet.* 3. 21.

Q. *How was this Sacrament brought into the Church?*

A. At the Commandment of God, by the Ministery first of *John*, therefore called the *Baptist*; afterwards it was sanctified and confirmed by our Saviour Christ himself, being baptized by *John*, and giving Commission to his Apostles and Ministers to continue the same in his Church unto the end, *Joh.* 1. 33. *Mat.* 3. 1. & 28. 19.

Q. *How many parts be there in this Sacrament?*

A. Two: **the outward visible signe**, sanctified or appointed by God to represent and seal another thing to the mind and heart; and **the inward invisible grace** conveyed to the heart, *Gen.* 9. 11, 12,

Q. **What is the outward visible signe, or form in Baptism?**

A. **Water, 1. wherein the person is baptized**, 2. In the Name of the Father, and of the Son, and of the holy Ghost, *Act.* 10. 47. *Mat.* 3. 6, 11, 13, 16. *Act.* 16. 15.

Mini-

Minister. Here are two things:

1. The outward matter of Baptism, **Water.**

2. The form, **In the Name, &c.**

Q. *What is the end of Baptism?*

A. To enter us in the beginning of Christianity, by washing off our guilt with the blood, & our stains by the Spirit of Christ, *Mat.* 20. 28. 1 *Tim.* 2. 6. *Tit.* 3. 5. *Eccles.* 1. 12, 13. *Heb.* 9. 22. & 12. 14. *Jer.* 2. 22. *Rom.* 6. 23. *Ezek.* 16.

Q. *What is the outward action or ceremony to be used in Baptism?*

A. It's indifferent,

1. Whether diving or dipping, which represents our burial with Christ, and our rising up with him again, *Rom.* 6. 3. 1 *Pet.* 1. 2. *Heb.* 12. 22. *Col.* 2. 12, 13.

Or 2. Sprinkling, which is used in colder Countries, upon the authority of that place, *Heb.* 12. 24. *Ezek.* 36. 25. *Num.* 19. 18, 19. 1 *Pet.* 1. 2. *Act.* 10. 47.

Minist. *Sprinkling is ancient, as appears by* Tert. 6 chap. of Bapt. Gregor. Mo. 26. 76. Epist. Cypr. *What is the form to be used in Baptism, which never may be omitted?*

A. **In the Name of the Father, & of the Son, & of the holy Ghost.**

Qu. *What do you learn from this form of words?*

A. 1. I learn that what the Minister doth in Baptism, he doth not of himself, but by authority of *the Father, Son, and holy Ghost.*

2. I learn for my comfort, that the Father, *&c.* do ratifie and confirm what is promised and sealed in Baptism, *viz.* Remission of sin, and acceptance with God.

3. I learn for my duty, 1. To acknowledge these three persons in one God. 2. To obey, worship, and live by the rules and directions of the Father, *&c.*

Minister. *Upon this condition being admitted by Baptism into the Church, God hath assured us in the use of means what grace he hath promised in the Covenant. But what is* the inward spiritual grace *and favour that belongs to the soul of man in Baptism?*

A. *A death unto sin, and a new birth unto righteousness: for being by nature born in sin, we are hereby made the Children of grace.*

Minister. In our first birth we are dead

dead *in sin*; in our second birth of *water and the holy Ghost*, Joh. 3. 5. we are dead *to sin*: In our first, we are alive to our lusts; in the second, we are alive to Gods grace. So that here is Mortification, or the weakening and pulling off of sin; and Vivification, and a quickning by the Spirit to serve God in holiness.

Q. *Whence do you gather these two parts of the inward grace in Baptism?*

A. 1. From *Col.* 2. 12. *Rom.* 6. 3. 1 *Pet.* 2. 24. *Rom.* 6. 5.. *Ephes.* 2. 5, 6. where we have a death to sin, a new life to grace; new in the principle of the Spirit, new in the effects, faith, hope.

Minister. The inward effect of Baptism, is forgiveness of sin, and sanctification, *Mat.* 1. 4 *Tit.* 3. 5. *Act.* 2. 38. by Christs blood and Spirit, *Joh.* 1. 26. *Mat.* 3. 11.

Q. *What need is there of Baptism?*

A. Because we are by nature born in sin, *i. e.* conceived in sin, and brought forth in iniquity; polluted no less in sin from the womb, then an Infant in his mothers blood, *Psal.* 51. 5. *Ezek.* 16. 1. it is necessary we should be washed.

Minister. Indeed God permitting,

Satan tempting, and Man yeilding, being left to himself, fell by *Adam*, the head of mankind, into a state of sin and death: of Sin, 1. born in Original corruption; 2. and living in actual transgression; the image of God being defaced in our soul, and the life of God lost in our conversations.

Q. *In What part of us doth Original sin abide?*

A. 1. It lieth in our understandings, misleading us.

2. In our wills, hardening us.

3. In our affections, disordering us.

4. In our consciences, abusing us.

5. In the whole man, soul and body, defiling us.

Q. *How is actual sin committed?*

A. 1. By omission of what we ought to have done.

2. By commission of what we ought not to have done; and that, 1. inwardly in heart and minde; 2. outwardly in word and deed.

Q. *By What degrees do we proceed in actual sin?*

A. By a temptation offered, by lust imbracing it, by the delight in it; by lust

luſt bringing forth ſin, by cuſtome continuing in it, and by hardneſs of heart dying in it, 2 *Sam.* 11. 2. *Pſal.* 7. 14. *Jam.* 1. 14, 15.

Q. *What are the ſeveral kinds of actual ſins?*

A. 1. Partaking with others ſins, *Iſai.* 6. 5.

2 Sins of ignorance, *Pſal.* 19. 12.

3. Sins of knowledge through infirmity, 1 *Cor.* 8. 7.

4. Sins of Preſumption and Obſtinacy, *Rom* 7. 19.

5. The unpardonable ſin againſt the holy Ghoſt, or an obſtinate continuing in ſin againſt the means and method of grace, *Heb.* 6. 45. & 10. 29. *Mark* 3. 29, 30.

Q. *How doth God recover us from this ſtate of ſin wherein we were born?*

A. By the Covenant of grace in Chriſt, which is ſealed by Baptiſm, whereby upon faith in Chriſt, we are reſtored to Gods grace and favour: for **we are hereby made the children of grace,** and enabled to reſolve to forſake ſin, and live a godly life: yea, and actually to forſake it, and lead a new life, by grace from above, to

die unto sin, and live unto righteousness.

Q. *What is required of persons to be baptized?*

A. 1. Repentance, whereby they forsake sin, *Act.* 21. 18. *Mat.* 10. 4.

2. And Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. *What is it truly to repent and forsake sin?*

A. It is not onely to be touched with the sence of sin, to be grieved for it, to be ashamed of it, or to resolve against it; but really, sincerely, and actually, to leave and forsake it: so that though weakly we fall into it, yet wilfully we commit it not, nor obstinately continue in it.

Q. *What use do you make of your Baptism?*

A. 1. In all our fears and doubts we look back to our Baptism, and the promises of God sealed therein, which we believe stedfastly to our comfort.

2. In all our failings we look upon the Covenant of grace in Baptism, whereby we may recover.

3. We renew our Faith, and all our graces by those blessed promises of grace,

and

and so expect all good from Gods free mercy in those promises.

Qu. *Why are Children baptized who cannot repent, and believe, and perform other things required in Baptism?*

A. Yes, they do perform them by their Sureties, who promise and vow them both **in their names**; which when they come to age, themselves are bound to perform.

Q. *How can they promise and vow for the Children?*

A. They may promise and vow for Children, that they shall use the means whereby the Children may perform these things, and that they will pray to God for a blessing upon these means.

Q. *Did you ever read in the Scripture that Children entred into any Covenant?*

A. Yes: once in *Gen.* 17. 9. and thrice in *Deut.* 29. 11, &c. & 12. 18. and once more in 2 *Chron.* 26. & 13. 7. *Jonah* 3. 5. & 4. 10, 11.

Q. *Did you ever read that Children should enter into Covenant with God by Baptism?*

A. Yes, I read that Children entred into covenant with God by Circumci-

sion; *the like figure whereunto is Baptism*, Col. 2. 18.

Q. *Are we commanded to bring little Children to Christ?*

A. Yes, *Mark* 13. 14.

Q. *Shew me out of the Scripture who are to be admitted to Baptism?*

A. 1. Those of riper years, who are converted to the Christian Faith, *Act.* 8. 37.

2. Children born of Christian Parents, *Act.* 2. 39. 1 *Cor* 7. 14

Q. *How are you sure that the infants of Christian Parents ought to be Baptized?*

A. 1. Because they are within the Covenant and Promise, *Act.* 2. 39. *Mark* 10.

2. Because Circumcision among the Jews (which answereth to our Baptism) was administred to Infants, *Gen.* 17. 12. & 21. 14. *Luk.* 1. 59. & 2. 21.

3. Because whole houtholds were baptized, among whom were some infants, *Act.* 14. 15.

Minister. Indeed Church-members in all Ages have offered up their Children to God by Baptism; and (as St. *Augustine* saith) *Let no man whisper to us any other Doctrines: This the Church hath always*

always had, always retained: This it keeps perſeveringly unto the end. "*That* "*which the univerſal Church maintains,* "*and was not inſtituted by Councils, but* "*always continued is moſt rightly believed* "*to be delivered by the Apoſtles authority.* *But how can any promiſe that the Child will perform the Vow when it comes to age?*

A. None can promiſe abſolutely that the Childe ſhall do it; for that is beyond their power to undertake: but conditionally, that he ſhall perform it, or have no benefit in the Engagement.

Miniſter. Therefore when the Childe is come to age or years of diſcretion, he is to be put in minde what a ſolemn Vow, Promiſe and Profeſſion his Sureties have made to God for him; and then he is put to his choice whether he will ſtand to them or no. If he ſtands not to them, how ſhall he eſcape who neglects ſo great ſalvation? If he alloweth of what we have done, he muſt perform the conditions, *i. e.* repent, with a full reſolution of amendment of life, and believe with a faith unfeigned.

SUNDAY XLVI.

Of the Lords Supper.

Q. *WHat is the other Sacrament?*

A. The Sacrament of the Lords Supper.

Q. *Why was the Sacrament of the Lords Supper ordained?*

A. **For the continual remembrance of the sacrifice of the death of Christ, and the benefits we receive thereby.**

Qu. *What do you learn from hence?*

A. I learn, first, that Christ died for me, *Isai.* 53. 2 *Pet.* 2. 24. *Phil.* 2. 8.

2. That his death is a Sacrifice; *he made his soul a Sacrifice for sin*, Heb. 9. 16. 1 *Joh.* 2. 2. *Ephes.* 5. 2.

3. That this Sacrament was ordained to be a continual remembrance of that Sacrifice, *Luk.* 22. 19. *Gen.* 11. 14. *Do this in remembrance of me. So oft as we eat this bread, and drink this cup, we shew forth*



LORDS SUPPER

forth the Lords death, Luk. 22. 19. 1 Cor. 11. 14.

Minister. *Yes, here we have Christ crucified before our eyes, represented lively before us as upon the Cross: hereby we remember Christs death, and the benefits we receive thereby.*

Q. *What are the benefits we receive thereby?*

A. The first, is to remove guilt: *the blood of Jesus Christ purgeth us*, 1 Joh. 1. 7.

The second, is to remove the sting of it: *there is now no condemnation*, Rom. 8. 1.

The third, is to weaken the power of it: *the blood of Jesus Christ purgeth our consciences from dead works*, Heb. 9. 14.

The fourth, is reconciliation: *for we are by his blood reconciled unto God.*

The fifth, is eternal redemption, *Ephes.* 17. 14.

The sixth, is liberty to enter into heaven, *Heb.* 10. 19, 20.

Q. What is the outward part of the Lords Supper?

A. Bread and Wine, which the

the Lord hath commanded to be received, Mat. 26.17. Mark 14. by all people.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper, Luk. 22.17. Mat. 26.28.

Q. *How do we* verily *and* indeed *receive Christs body and blood?*

A. By faith: *The Cup which we bless, is it not the Communion of the blood of Christ?* who is present there.

Q. Believe, *saith St.* Augustine, and thou hast eaten. *How many manner of ways may Christ be said to be present?*

A. 1. He is present as God in all places, *Psal.* 139.7. *Jer.* 23.24.

2. He is present as Man on the right-hand of God, *making intercession for us.*

3. He is present by his grace in the hearts of believers, *Ephes.* 3.17.

4. He is present by a special blessing, *where-ever two or three are gathered together in his Name,*

5. He

5. He is present effectually in the Sacraments, 1 Cor. 10. 16, 17.

Q. *So then you believe that Christ is present in the Sacrament by his special presence, as God; that he is present in the hearts of true Communicants spiritually; and that he is in the Elements, representatively. Who are to communicate?*

A. All true Christians: *Drink ye all of this*, Mark 14.

Q. **What are the benefits whereof we are partakers by the Sacrament?**

A. **The strengthning and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.**

Q. *As the body is strengthned by bread, so the heart is established, and the soul is strengthned by grace in the Sacrament of Christs body: as wine cheers the heart, so the blood of Christ in the Sacrament rejoyceth the conscience with an holy comfort. Come, O ye that are weak, to this Sacrament, and it shall strengthen you: Come, ye that are weary and heavy laden, and it shall refresh and ease you. But what is required*

red of them that come to the Lords Supper?

A. To examine themselves, 1 *Cor.* 11. 28.

Q. *What are they to examine themselves in?*

A. They are to examine themselves whether *they truly repent.*

Q. *What is it truly to repent?*

A. 1. To have a true sence of a real sorrow for our former sins.

2. To have a stedfast purpose to lead a new life, *Tit.* 2. 12.

Q. *What is the second thing we ought to examine our selves in?*

A. A true and lively faith in Gods mercy through our Saviour Christ.

Q. 1. *You must have* faith, 2. *a* lively *faith*, 3. *and that in* Gods mercy, 4. *which is ours* through Christ. *What is saving faith?*

A. Faith is such a perswasion in heart, or belief of the truth of the Gospel, or that Jesus Christ is the Son of God, which disposeth a person to manifest or make it known by fruits of love to God and man: or, justifying faith is a grace or habit infused into the soul by the holy Ghost, whereby we are enabled to believe

believe not onely that the *Messiah* is offered to us, but also take and receive him as our Lord and Saviour.

Q. *What is the third thing you ought to examine your selves in?*

A. It is, to examine whether we have added to our faith a *thankful remembrance of Christs death* in the Sacrament.

Q. *What doth this thankful remembrance imply?*

A. It implies, first, an humble sense of Gods mercy: secondly, an hearty and real expression of that sence in word and deed, by our words and by our lives, Act. 2.46,47.

Q. *What is the fourth thing you are to examine your selves in before a Communion?*

A. Whether we be in charity with all men.

Q. *When you have set your hearts right towards God, you must try how they stand towards man,* Mat. 5.23. *For as this Sacrament seals the Communion of the members with the head, so it seals up the Communion of the members one with another. How must you shew or exercise your charity?*

A. First,

A. First, in giving cheerfully to them that want, 1 *Cor.*16.2.

Secondly, in forgiving heartily them that have trespassed against us; without which our sins are retained, our pardon not sealed, our prayers not accepted, *Mat.*6.14,15.

SUNDAY XLVII.

The Discipline and Worship of the Church of *England* opened.

Q. *YOu have now learned the Doctrine of the Church; it remains you should learn the Practice of it. What think you is a mans duty in the place he lives in?*

A. To be quiet, and follow his own business, *obeying them that are over him in the Lord.*

Q. *Why?*

A. For conscience sake.

Q. *Conscience, of what?*

A. That there is no power but what is ordained of God.

Q. *What if we should, as many have done, resist the powers?*

A We do it to our own damnation.

Q. *But what if our Governours are wicked?*

A. We are to obey not onely the gentle, but the froward: and they cannot be more wicked then they were in *Moses*, *Daniel*,

Daniel, our Saviour, the Apostles, and the first Christians time; yet they obeyed the worst, submitted to the cruellest, gave their due to the most unjust, (*to Cæsar the things that are Cæsars*) and ordained Prayers and Supplications *for*, and obedience *unto* all.

Q. *What, to those that command what God forbids, or forbid what God commands?*

A. Yes, even to those, by way of *cheerful obedience* in things lawful, or of *patient submission* in things unlawful; either doing willingly what they enjoyn, or suffering patiently what they inflict.

Q. *What if your superiours force your conscience?*

A. They cannot force my conscience; for I may think what I please: but they may restrain my practice; for I must not do what I please. I am to be in all cases very fearful of my own opinion, when it crosseth the resolutions of a Kingdome: however, if I have faith, I will have it to my self; in those things I have already attained, I will conform; in other things I will stay peaceably and quietly until the Lord reveal it to me.

Q. *Is*

Q. *Yes, but it is hard to be undone for conscience sake.*

A. Government undoeth no man; the Law is innocent, and declares onely the Kings Conscience, who must have that liberty to govern according to his Conscience, that we would have to obey. If our Opinions be conscience, we are not good Christians if we do not cheerfully and quietly suffer for them; if not, we are not honest men if we do not leave them.

Q. *What think you of those that repine and complain?*

A. I think they charge God foolishly, who takes special notice of Murmurers and complainers; of those *that curse their Rulers in their thoughts, and speak evil of Dignities.*

Q. *What if there were an opportunity to alter the Government, and redress grievances?*

A. I will always think upon that of *Solomon: If the spirit of the Ruler be stirred against thee, move not out of thy place.* And that, *My son, fear thou the Lord and the King, and meddle not with them who are given to change: for who knoweth*

knoweth the ruine of them both? I will possess my soul in patience, and pray for those that *are over me, that under them I may lead a peaceable and quiet life, in all godlinesse and honesty.*

Q. *But are not we of this Nation bound by our Covenant to oppose the present Government?*

A. 1. No: we are by that Covenant bound to endeavour nothing *out of our places*; and it doth not belong to our places to meddle with the Government.

2. The Covenant did not bind us against our *Engagement* formerly; therefore not now against our Allegiance.

3. Sinful it is to rebel, more sinful to swear we will do it.

4. As that Covenant could not be taken, so it cannot be kept but against the Law.

5. We are bound to nothing by any Act of our late Disorders, but to *Repentance.*

Q. *What is to be thought of those that are trubulent and seditious?*

A. We are to *mark those that cause Divisions, and to avoid them.*

Q. *Why?*

A. Because

A. Becauſe they diſhonour the Goſpel, nd make Chriſtianity ſeem odious in ie world, and bring inexpreſſible mi-ies upon the places they live in; be-g enemies of the publick good, in op-ſing Government that ſecures it.

Q. *What is neceſſary for this peace-le temper that becomes all ſubjects?*

A. 1. A meek, ſober, moderate and ſented Spirit.

2. A well-informed Judgement con-ning the things that are enjoyned, h a firm perſwaſion that our Superi-s may enjoyn any outward circum-ces of Gods Worſhip that may be, decent and in order, 2. to the glory God, and 3. to edification.

Vid. Deus & Rex; *Sanderſon's* Ser-mons; Dr. *Fernes* Diſcourſes; Bi-ſhop *Uſher* of obedience. Mr. *Digges* againſt Rebellion; Dr. *Wards* exact Sermon, and Biſhop *Mortons* learned one upon *Rom.* 13. 12.

knoweth the ruine of them both? I
poſſeſs my ſoul in patience, and pra
thoſe that *are over me, that under th*
may lead a peaceable and quiet life,
godlineſs and honeſty.

Q. *But are not we of this Nation b*
by our Covenant to oppoſe the preſen
vernment?

A. 1. No: we are by that Cove
bound to endeavour nothing *out of*
places; and it doth not belong to
places to meddle with the Governm

2. The Covenant did not bind
gainſt our *Engagement* formerly; th
are not now againſt our Allegiance.

3. Sinful it is to rebel, more ſinful
ſwear we will do it.

4. As that Covenant could
taken, ſo it cannot be kept but agai
the Law.

5. We are bound to nothing by a
Act of our late Diſorders, but to *R*
pentance.

Q. *What is to be thought of thoſe th*
are trubulent and ſeditious?

A. We are to *mark thoſe that cau*
Diviſions, and to avoid them.

Q. *Why?*

A. Becauſe

A. Becauſe they diſhonour the Goſpel, and make Chriſtianity ſeem odious in the world, and bring inexpreſſible miſeries upon the places they live in; being enemies of the publick good, in oppoſing Government that ſecures it.

Q. *What is neceſſary for this peaceable temper that becomes all ſubjects?*

A. 1. A meek, ſober, moderate and contented Spirit.

2. A well-informed Judgement concerning the things that are enjoyned, with a firm perſwaſion that our Superiours may enjoyn any outward circumſtances of Gods Worſhip that may be, 1. decent and in order, 2. to the glory of God, and 3. to edification.

Vid. Deus & Rex; *Sanderſon's* Sermons; Dr. *Fernes* Diſcourſes; Biſhop *Uſher* of obedience. Mr. *Digges* againſt Rebellion; Dr. *Wards* exact Sermon, and Biſhop *Mortons* learned one upon *Rom.* 13. 12.

SUNDAY XLVIII.

Of outward Reverence, and the Customes of our Church.

Q. *WHy is it that you use any bodily service in Gods house, when he calls onely for the spirit?*

A. I must offer to him my body and my soul, which are his; which is my reasonable service.

Q. *How must you behave your self in the Church?*

A. I must think God is there in an especial manner by his presence and assistance, though but two or three meet together in his Name; and I must *take heed to my self when I go into the house of God*, Eccles. 5. 1, 2.

Q. *What gesture must you use there?*

A. 1. When I pray, I must *fall down and kneel before the Lord my Maker*, as my Saviour and all good men have done in all Ages.

2. When I confess my faith in the Belief

Belief or Goſpel, I muſt ſtand up, as not aſhamed to believe with the heart, and make confeſſion with the mouth to Gods glory, the edification and confirmation of others, and the ſalvation of my own ſoul, as I do when I exalt the Name of God in Pſalms, Hymns, and ſpiritual Songs.

3. At the Name of *JESUS*, I bow to his Perſon; to whom I let all men, even thoſe that deny his Godhead, thereby ſee that (as the Apoſtle ſaith) *Every knee ſhould bow, of things in heaven and things in earth.*

4. When I hear, I do it reverently, not as to the word of man, but as to the Word of God.

5. When I receive the Sacrament, I do it with all humility; which I ſhew the world for their inſtruction, by receiving that infinite mercy from the hands of my God upon my knees.

Q. *Dare you put on your Hat there?*

A. No, becauſe of the Angels, 1. *Cor.* 10. 1.

Q. *Why do you reverence the Church more then any other place, and one part of the Church more than another?*

A. Knowing God is present every where, I express my reverence to him in that place where I am in an especial manner drawing near to him.

Q. *How ought you to behave your self towards the Ministers of the Church?*

A. I should attend to their Doctrine, live their Sermons, follow their examples, pray for their infirmities, honour their persons and callings *for their work sake*, and pay them the tenths, and other duties appointed by God and Man for their maintenance.

Q. *What if you do not?*

A. If I neglect them, I neglect God; if I rob them, I rob God also.

Q. *But what if they are weak?*

A. I must eye the strength of God in their weakness; and look neither on *Paul planting*, nor *Apollo watering*, but on *God that giveth the increase.*

Q. *But what if your Minister be wicked?*

A. I am to pity his infirmities, which are his own; to honour his Calling, and receive his Doctrine, which are of God; always remembring that we have the *Gospel-treasure in earthen vessels.*

Q. *What*

Q. *What think you of his habit, as his Gown, Surplice and Tippit? can you bear him in them?*

A. It's no more to me what Habit he prayeth or preacheth in, than it is to him what Habit I hear him in: all our Cloaths ſhould be decent and comely: but the Word of God doth not depend upon the Cloaths of men; his Garments can no more hinder his Preaching, than mine do my Hearing.

Q. *But do you think it neceſſary to pray ſo much, and ſo often as you do now?*

A. We whoſe dependance upon God is ſo great, whoſe ſins are ſo many, whoſe wants are ſo hourly, whoſe mercies are renewed ſo every moment, cannot too often make our requeſts known unto God by prayer and Supplication with thankſgiving. Prayer is the life of our Religion: we hear that we may believe, we believe that we may have communion with God in prayer, and we pray that we may be ſaved, *Rom.* 10.

Qu. *May we joyn in a form of Prayer preſcribed in the Church?*

A. We may as well joyn in words pre

scribed by the Church, as in those invented by a private Minister; for we are equally tied to the one as well as to the other: besides that all good men, both before and since Christs time, worshipping one God in one Faith, have used one form of words constantly, *Deut.6. ult. Hos.14.1,2,3, &c. Mat.6.6. 2 Cor. 13.13. Mat.27. &c.*

Qu. *You pray not by the Spirit when you joyn in a dead form?*

A. No form of good words is dead to me, if my heart be not dead: The work of the Spirit in prayer is not to invent a variety of expression, but to keep up the heart to good expressions: then I pray by the Spirit, not when I speak many words, which I can do by nature; but when I raise my heart to go along with good words, which I can do onely by grace.

Q. *Why were you marked with the Cross in Baptism?*

A. To shew that I, as well as the Primitive Christians, am not ashamed to own Christ and his Cross, which Heathens, Turks and Jews deride; that mark signifying no Popish Superstition,

ſtition, but my Chriſtian Reſolution.

Q. *Are there not many things in our Church that are in the Church of* Rome?

A. Yes; and we have thrown away the Superſtitions of *Rome*, leſt we ſhould be a corrupted Church; not the good uſages thereof, leſt we ſhould be no Church: if we caſt off every thing that *Rome* hath, we muſt throw away our Bibles: what was Primitive in the Church of *Rome*, we retain; what is meerly Popiſh, we reject.

Q. *Sure there are many things that are Antichriſtian here?*

A. There is nothing owned here, but what was practiſed by all the Chriſtians in the world in every Age of it. If theſe things are Antichriſtian, there hath been no ſuch thing as Chriſtianity in the world: for thus Chriſtians lived in all Ages, and thus they died.

Q. *Why do you ſay the ſame things over ſo often?*

A To quicken our hearts: we have the ſame wants and ſins, and we uſe the ſame words, as our Saviour did thoſe words, *Father, if it be poſſible*, &c. thrice in one hour.

Q. *Is not our Common-prayer-book in the Maß-book?*

A. Yes, some of it is, as there is some of the Bible in it, and both taken out of the old Lyturgies of the Primitive Church.

Q. *Do you not hear the Apocrypha?*

A. We (*a*) hear no more than was read of old in the Primitive Church, and is now read in the (*b*) Reformed Churches: no more than is grounded upon the holy Scripture, and is useful for edification.

(*a*) Vid. Hier. Præfat. Solom. Epiph. c. Ebion.
(*b*) Confes. Bel. Art. 6.

Q. *Here are many Ceremonies of Humane Institution.*

A. None but are agreeable to the Word of God, and such are in (*c*) every Church, and among all people, who must determine the outward and indifferent circumstances of their actions.

(*c*) Vid. Helvet. Confess. c. 27. Bok. c. 15. Gal. Art. 32. Belg. Art. 32. Aug. Art. 15. Saxon. Art. 20. Suev. ch. 14.

Q. *Is there not superstition in the use of these things?*

A. There may be Superstition in enjoyning or using things in themselves indiffe-

indifferent, as of themſelves neceſſary: *Ye obſerve days*, &c. Gal. 4. 10. And as much ſuperſtition in forbidding things in themſelves indifferent, as unlawful: *Touch not*, wear not a Surplice, *&c.* Col. 2. 21.

Qu. *But are not ſome things offenſive?*

A. So they be lawful, no matter if they be offenſive; eſpecially if men will take offence where there is none given.

Q. *Is not our Common-prayer-book in the Mass-book?*

A. Yes, some of it is, as there is some of the Bible in it, and both taken out of the old Lyturgies of the Primitive Church.

Q. *Do you not hear the Apocrypha?*

A. We (a) hear no more than was read of old in the Primitive Church, and is now read in the (b) Reformed Churches: no more than is grounded upon the holy Scripture, and is useful for edification.

(a) Vid. Hier. Præfat. Solom. Epiph. c. Ebion.
(b) Confes. Bel. Art. 6.

Q. *Here are many Ceremonies of Humane Institution.*

A. None but are agreeable to the Word of God, and such are in (c) every Church, and among all people, who must determine the outward and indifferent circumstances of their actions.

(c) Vid. Helvet. Confess. c. 27. Bok. c. 15. Gal. Art. 32. Belg. Art. 32. Aug. Art. 15. Saxon. Art. 20. Suev. ch. 14.

Q. *Is there not superstition in the use of these things?*

A. There may be Superstition in enjoyning or using things in themselves indiffe-

indifferent, as of themſelves neceſſary: *Ye obſerve days*, &c. Gal. 4. 10. And as much ſuperſtition in forbidding things in themſelves indifferent, as unlawful: *Touch not*, wear not a Surplice, *&c.* Col. 2. 21.

Qu. *But are not ſome things offenſive?*

A. So they be lawful, no matter if they be offenſive; eſpecially if men will take offence where there is none given.

SUNDAY XLIX.

Of the Lyturgie and Ceremonies of the Church of *England.*

Q. *WHy do we begin our Morning and Evening Prayer as we do?*

A. We begin with an holy sentence, to stir us up; we proceed to Confession, to humble us; and then to Absolution, to comfort us.

Q. *Why do you repeat after the Minister?*

A. To keep our wandring hearts close to our Devotion.

Q. *Why do you say,* Glory be to the Father, *so often?*

A. Both to express our Faith in, and our Reverence to the blessed (*a*) Trinity, which many question, and not a few deny.

(*a*) Vid. J. Martyr, Exposit. fid. Clem. Alex. paed. l. 3. p. 14. Theod. l. 2. c. 24.

Q. *Why is the Invitatory Psalm said always,* viz. Come let us? &c.

A. It

A. It was ſung anciently while the people were coming to Church; upon the firſt hearing whereof, they haſtned to the Morning-Service.

Q. *Why ſo many Hymns mingled with the Leſſons?*

A. To ſupport the Hearers, according to the (*b*) Primitive Conſtitution; and that the whole Word of God might be read over in ſome ſpace of time.

(*b*) Concil Laod. Can. 17. in Balſam.

Q. *Some of the Hymns were uſed upon ſpecial occaſions.*

A. Though uſed upon ſpecial, they may be applied, as *Davids*, to general purpoſes by a devout ſpirit.

Q. *Why ſo many Creeds?*

A. That we may have before us the plain and ſincere Faith of the Catholick Church.

Q. *Why are the laſt words left out of the Lords Prayer in ſome places?*

A. We uſe it in ſome places, becauſe S. *Matthew* hath it; and we omit it in others, becauſe S. *Luke* hath it not.

It is thought that it was inſerted by the Greek Church, Vid. Luc. Brugens, Var. Lect.

Q. *Why do we read Epiſtles and Goſpels upon peculiar days?*

A. That

A. That we may learn all our Religion once a year, and every part of time we may meditate on some part of Christianity.

Q. *What do you mean when you say, That* immediately after morning-service the Communicants shall give in their names?

A. Formerly in *England*, and now in *Scotland*, a Bell rings between Prayer and Sermon.

Q. *Who is the notorious Offender that is excluded the Sacrament?*

A. Notoriety being either, 1. of Presumption, or 2. of Fact, or 3. of Law; he is notorious there, that is by Law condemned and excommunicated.

Q. *Why doth the Priest stand on the North-side of the Table?*

A. To avoid the Popish Superstition of standing towards the East.

Q. *Why is the Lords Prayer so often used? and why do the people pray after every Commandment?*

A. The Lords Prayer is used as the sum of our other Prayers; and we pray after the Commandments, to teach people that they should look up for Gods Grace.

Grace when they hear his Commands.

Q. *Why do we ſtand up at the Goſpel, and ſay,* **Glory be to thee, O Lord,** *after it?*

A. The firſt, to ſignifie our awful Reverence in hearing the bleſſed Goſpel; the ſecond, to ſignifie our Thanks to God for declaring it unto us.

Q. *What do the Miniſters mean when they ſay,* **Let us pray** *for this and that before Sermon?*

A. They mean to inſtruct the people what they are to pray for (according to the old uſage of the (c) Church) by way of Doctrine, as well as to ſhew them how they are to pray by way of form.

(c) Vid. Conſt. apol. c. 13. ὑπὲρ τῆς ἐκκλησίας πασῶν τῶν κατὰ τὴν οἰκουμένην, &c.

Q. *Why do you ſay the Prayer for Chriſts Catholick Church laſt of all?*

A. (d) Becauſe we might conclude our Service with the greateſt act of charity in the world; ſo great, that it obligeth Mankind to our Religion.

(d) Vid. Tert. Apology. Clem. Conſt. l. 2. c. 51. Euſeb. vid. Conſt. l. 4. c. 45. Cyril. Hier. Cat. Rud. 10.

Q. *Why doth the Miniſter ſay,* **Draw near,** *when the Communicants are already ſate?*

A. Becauſe

A. Because of old no Layman durst come near the Chancel untill the Priest called him.

Q. *Why do you kneel at the Communion? do you worship the Breaden God?*

A. No: but we, as all the Ancient and Modern Churches, draw near to the true God with all veneration possible, as bowing, (e) kneeling.

(e) Vid. Cyril. Cat. 5. Soz. Hist. l. 8. c. 5. Vid. Harm. Confes. p. 21.

Q. *What do you mean by* sanctifying of Water in (f) the form of Baptism?

(f) Tert. de Bapt.

A. We mean being separated from common to a sacred use, and blessed with Christs presence in his Ordinance.

Q. *What do Godfathers and Godmothers mean when they promise that the Childe shall forsake the Devil?*

A. They promise that they will use all the means in their power that they may do so.

Q. *This is a great charge?*

A. 1. It is necessary that Children may be brought up according to their Baptism.

2. It is necessary that some undertake it.

3. They

3. They that undertake, ſhould conſider what they do, and perform it.

4. If they do not, the fault is not in the Church that impoſeth, but in them that neglect what they undertake.

Q. *How do you ſay that the Child is* **regenerate and born anew?**

A. We ſay that a Childe receives in Baptiſm the Spirit of God, which in riper years upon uſe of means actually ſanctifieth and regenerateth him.

Q. *What do you mean by Confirmation?*

A. We mean a ſolemn admittance upon examination and prayer, to a capacity of receiving the holy Sacrament of the Lords Supper; ſet good uſe in the Primitive Church (*g*). *Heb.* 6. 2.

(*g*) Vid. Tert. de Bapt. Conc. Auriſ. Can. 1. Conc. Carth. Can. 6. Clemens Alex. paed.

Q. *Why do you pray for all men?*

A. Becauſe the Apoſtle enjoyneth that *Prayers and Supplications be made for all men*, as *eſpecially for thoſe that are in authority.*

Q. *Why do you pray againſt ſudden death?*

A. Becauſe we would be prepared to meet

meet the Lord at his coming.

Q. *What other material things are contained in the Book of Common prayer?*

A. Four: first, the form of solemnization of *Matrimony*.

Q. *How is that performed?*

A. The Bannes having been asked according to Law, and the parties to be Married coming into the body of the Church, there the Priest shall use such exhortation and prayers as are appointed, and then shall Marry the parties by a Ring.

Q. *Why is the Ring given in* Matrimony?

A. To signifie first, the perfection and continuation of love.

2. The trust reposed in the Wife, who hath the Ring that seals up all treasures.

Q. *What do you mean by those words in Matrimony,* **With my body I thee Worship?**

A. We mean, that after our Marriage our bodies are not our own, but our Wives; *Worship* being an old English word for *Honour*.

Q. *Which is the second?*

A. Visiting of the sick.

Q. *How*



MATRIMONY



VISITING OF
THE SICK





BURIALL OF
THE DEAD

Q. *How is that to be performed?*

A. The Priest entring into the sick persons house, shall say, *Peace be in this house, and to all that dwell in it:* and having used such exhortations and prayers as are appointed, the Priest shall absolve the sick person.

Q. *What doth the Priest mean when he saith,* **I absolve thee**?

A. He meaneth,

1. That he prayeth to God to absolve him, in these words, **Almighty God have mercy on you.**

2. That he declares Gods pardon.

3. That he declares it by vertue of his Office and Commission: *Whose sins you remit, they are remitted unto them.*

Q. *Which is the third?*

A. Burial of the dead.

Q. *How is that to be performed?*

A. The Priest meeting the Corps at the Church-style shall say, or else the Priest and Clerkes shall sing, (and so go either into the Church or towards the Grave) **I am the Resurrection and the life (saith the Lord) he that believeth in me, yea though he were dead, yet shall he live; and** who-

whosoever liveth and believeth in me shall not dye for ever. And so proceeding in the Rehearsal of several places of Scripture and prayers that are appointed, the body shall be placed in the Grave, the Priest saying,

FOr as much as it hath pleased Almighty God of his great mercy to take unto himself the Soul of our dear Mother here departed; we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of Resurrection to Eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his Glorious Body, according to the mighty working whereby he is able to subdue all things to himself.

Q. *Why do we say so?*

A. Not so much in reference to the persons state that is buried, as to our Faith; not in sure hope of his Resurrection, but in certain hope of the Resurrection.

Q. *Which is the next?*

A. The



CHURCHING OF
WEOMEN

A. The next, being the fourth, is the thankſgiving of Women after Childbirth, comonly called *The Churching of Women.*

Q. *How is that to be performed?*

A. The Woman ſhall come into the Church, and there ſhall kneel down in ſome convenient place nigh unto the place where the Table ſtandeth; and the Prieſt ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOr as much as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Childbirth, ye ſhall therefore give hearty thanks unto God, and pray.

Q. *What muſt her Prayer be?*

A. As it is in the 121 *Pſal.* and ſuch other Prayers as are ordained for that purpoſe.

Q. *Is there any other material thing contained in the book of Common-prayer?*

A. Yes, a Commination againſt ſinners.

Q. *How*

Q. *How often, and where is the Commination to be read?*

A. It is to be read four times a year; *viz.* 1. *Ashwednesday*, 2. One of the three Sundays before *Easter*, 3. One of the two Sundays next before *Pentecost*, and one of the two Sundays next before *Christmas*; and that in the Pulpit, because there was no Reading-Pew known until *anno* 1603.

Q. *What is meant in the Common prayer by the word* **Curate**, *when the whole Clergie in divided into these two parts*, **Bishops** *and* **Curates**?

A. By *Curate*, is meant onely they that have cure of souls.

Q. *What is the use of Musick in a Church?*

A. Agreeably to the Jewish and Christian customs, which were neither typical nor sinful, we use Musick, to stir up our hearts to worship and praise God with the same holy fervour the Primitive Christians did; it being lawful for us to make use of any creature to advance the worship and honour of God.

See Bishop *Nicholson*'s Defence of the Church-Liturgie; *Hooker*'s Eccles. Pol. *l.* 5. *Sparrows* Rationale; Dr. *Hammond*, Dr. *Taylor*, Dr. *Heylin*, Archbishop *Whitgift*, Dr. *Burges*, Bishop *Morton*.

SUNDAY L.

A brief account of all the Fasts and Festivals observed by the Church of *England* throughout the year.

Q. *YOu have given a fair account of some things in the Common-prayer; can you tell me one thing more, why we keep Fasts and Festivals?*

A. Our two great duties being to pray to, and praise God, we fit our selves by Fasts and Humiliations for the one, and by Festival Solemnities for the other.

Q. *But why do we observe days not enjoyned in Gods Word?*

A. If constant service of God, and watchfulness over our selves is enjoyned, the particular time is left to our liberty: sometimes we must observe Fasts, as mindful of our sins; sometimes we must keep Festivals, as mindful of Gods mercies:

mercies: and if at any time, at what time better then on that appointed by Publick Authority? Besides, we finde Gods people observing, *Esth.* 9. 21. our Saviour keeping days not enjoyned in Gods Word; and (*a*) all Christians, yea, (*b*) all Protestants following them.

(*a*) See Chrysost. Hom. 66. ad Pop. Antioch. Euseb. Eccles. l. 3. c. 15. Concil. Carthag. 3. c. 47. Aug. Ep. 118. ad Jan. (*b*) Aug. Confess. Art. 14. Helvet. c. 24. Bohem. c. 15.

Q. *Why do you observe forty days Fast before Easter?*

A. To prepare us by Humiliation, we fast; in imitation of the Primitive (*c*) times, we fast forty days; to preserve the stock of the Nation, we fast from flesh.

(*c*) Unum quadragesima. Hier. Epist. ad Lect. 54. ad. Lucen. Orig. l. 5. c. 26. Tert. de resur. c. 6. Concil. Laod. Can. 49, 50, 51, 52. Basil. orat. de jejun. & Tertul. ibid. See Ignat. ad Philip. Orig. Levit. Hom. 5.

Q. *Why is the first day of Lent called* Ashwednesday?

A. From the Penitents humbling themselves in Sackcloth and Ashes wherewith they were sprinkled.

Q. *Can you give an account of every solemn day observed in our Church?*

A. Yes: we can say they are the Orna-

Ornaments of Religion, the Witnesses of ancient truth, Motives to serious Devotion, Lasting Records on earth, and shadows of everlasting felicity in heaven. Commemorations of Mercies, are Duties we are obliged to at all times: but what we are to do always, we do never; therefore have we peculiar times allotted by our Church.

Q. *What is the first Festival? and why kept?*

A. It's the *Advent-Sunday*, which beginneth the peculiar Computation of the Churches year; and its four several days, hint Christs four several wayes of coming.

His first coming was that of his Incarnation, long foretold, and shadowed in the Types, Promises and Prophecies of Holy Writ; although some of the Ancients affirm Him to have been the Angel that wrestled with *Jacob*, and appeared to others: but His first manifest Approach was this of his Incarnation.

His second was his Ministerial Advent, in his Instructing and Teaching the people, calling of his Disciples, Confirming his



ADVENT



THE NATIVITY

his Doctrine by Miracles, and giving Commiſſion to his Apoſtles and their Succeſſors to go forth and Preach the Goſpel.

His third his Spiritual Advent, which gives life and efficacy to all the reſt, was by Inſpiration, thereby aſſiſting them with his good Spirit to the performance of all holy Duties.

His fourth is his laſt Advent, his Judicial coming, his coming unto Judgment, that Solemn day of Univerſal Doom, which ſhall be followed with Eternal recompence of Bliſs or Torment. This *Day of the Lord ſhall come as a Thief in the night:* therefore let us obſerve Chriſts own Caution; *Watch, for ye know not int what hour the Maſter will come.*

Q. *What is the next?*

A. **Chriſtmas-day,** or Chriſts Birthday; he being born on the 25*th* of *December*, according to moſt Computations; ſome ſay it was *Anno Mundi* 3947, others 3950, and others 3970; but moſt agreeing that it was about the 42*th* year of the Reign of *Auguſtus Cæſar*, at ſuch time as he, having compoſed all the Wars of the World, did the third

time cause the Gates of *Janus* Temple to be shut: and this peace continued for twelve years; *Herod* the Son of *Antipater* an *Idumæan* being then King of *Judea*, and so *the Scepter departing from Juda*: then when all the Prophecies were accomplished, then was the fulness of time for Christs Nativity: more particularly, soon after the *Winter-Solstice*, when the length of the days began to encrease. St. *Augustine* and other Fathers are punctually for the 25*th* of *December*; and holy Scripture telling us that the year of the general taxing was the time of Christs birth, which was as aforesaid in the 42 year of *Augustus*. The person of whom he was pleased to be Incarnate, was the blessed Virgin *Mary*: she was the Daughter of *Joachim* and *Anna*, of the tribe of *Judah*, descended from the Loyns of *David*. The place where he was born was *Bethlem*, where *Boaz* the Jew and *Ruth* the Gentile were Married: there was he born, God and Flesh Married, who Married *Jew* and *Gentile* into one Flock together. The House an Inne, & the Room a Stable; to signifie to us his humility.

Q. *Which*



S. STEVEN

Q. *Which is the third?*

A. St. **Stephens** day; wherein we Worſhip not the man, but imitate his Patience, Faith and Charity. The ſtory of his Martyrdom is at large ſet down in the *7th* Chapter of the *Acts*; where we may read that St. *Stephen* being full of holy Magnaninity, ſpake home and ſtoutly to his Auditors, laying the blood of all the Prophets at their Fathers doors, and his Maſters at their own: and for this cauſe they take up ſtones, and throw at him. This was the moſt ordinary way of the Jews; thus did they againſt *Moſes*, thus againſt *Caleb* and *Joſua*, nay againſt Chriſt himſelf; oft againſt St. *Paul*, and here againſt St. *Stephen*, who ſuffered patiently, Kneeling and Praying for his adverſaries and executioners, ſaying, *Lord lay not this ſin to their charge.* St. *Paul*, though unconverted, was preſent when St. *Stephen* uſed this poſture of Kneeling for his moſt earneſt and laſt Prayer; wherein he was heard, ſaith St. *Auguſtine*: for if St. *Stephen* had not thus prayed, the Church had never had St. *Paul* a Convert. And another Father ſaith, Whi-

ther St. *Stephen* went before, being Slayn with Stones; thither St. *Paul* followed, being helpd with his prayers. *And when he had thus spoken, he fell asleep.*

Q. *Which is the fourth?*

A. St. **John Evangelist**, that beloved Disciples day, Brother of *James* the Great, Sons of *Zebedee*. We may here observe how Christ made choyce of Brethren; as, *Simon Peter*, and *Andrew* his Brother; *Simon*, and *Jude* his Brother, Sons of *Alpheus*; and here, *John* the Brother of *James*. This *John* is said to have *leaned on Christs Breast at Supper*; and when St. *Peter* and all his other fellows were silent, onely he durst ask, *Lord, which is he that betrayeth thee?* St. *Peter* was an Apostle, but not an Evangelist; St. *Mark* an Evangelist, not an Apostle; St. *Matthew* both these, but no Prophet: St. *Augustine* a Doctor, but no Martyr; St. *Lawrence* a Martyr, but not a Doctor. But St. *John* (saith a Father) was all these: in his Epistles an Apostle, in his Apocalypse a Prophet, in his Gospel an Evangelist, in his Faith and Sufferings a Confessor, in his Preaching a Doctor:



S. IOHN


HOLY INNOCENTS

Doctor: St. *John* the Divine, in his Chaſtity, a Virgin; in his Readineſs and Will to ſuffer, a Martyr, yea the Protomartyr, ſuffering inwardly when Chriſt outwardly, being preſent at his Crucifixion. He lived chiefly at *Epheſus*, where at the deſire of the *Aſian* Biſhops which he had Conſtituted, he wrote his Goſpel in the *69th* year of Chriſt; were he being diligent for the teſtimony of the truth, was ſeiſed on by the Proconſul, and Tranſported to *Rome* to ſuffer; but was Miraculouſly preſerved in a Caldron of ſcalding Oyl. He is then Baniſhed by the Emperor *Domitian* into the Iſle of *Patmos*, where he wrote the *Revelation*; after whoſe death, he is called to *Epheſus* by the Emperor *Coccius Nerva*, where he died of an Apoplexy in the 102 year of his Age.

Q. *Which is the fifth?*

A. Innocents day: St. *Stephens* day we honoured a Martyr both in will and deed; St. *Johns* day a Martyr in will, but not in deed; now on *Innocents* day, Martyrs in deed, but not in will. The ſtory is well known to be thus. *Herod* being told that a King was born,

and being resolved to destroy all Competitors, that he alone might rule, and not knowing who was the person in particular, but knowing that in general it was an Infant; caused all the Infants of that Country to be destroyed. This his command was executed, and 14000 was the number; no quality excusing any: for his own Son was one of the number: which caused *Augustus Cæsar* to say, that *It was better be Herods Swine than his Son:* for the Jews kill not their Swine as he did his Son. Some Curious Authors poynt out the place where they were Slain, and the Chappel where they where Buried; how certain, I know not; but certain it is that they suffered Martyrdome by the command of King *Herod* the first of that Name: for there were three *Herods*; one who was named *Herodes Antipas*, that beheaded St. *John* Baptist; Another *Herodes Agrippa*, that killed St. *James*, and Imprisoned St. *Peter*; and this other *Herodes Ascalonita*, Surnamed the Great, Son of *Antipater*, an Idumean, of an Obscure Family, but he made himself famous, or rather infamous enough by this Barbarous





CIRCUMCISION

barous action; which was a Complicated sin, made up of Pride, Anger, Envy, and Revenge; and so was his Punishment: for before his death he was scorched with an unknown Feaver, especially in his Bowels: he had a furious Itch on his Skin, and Ulcers in his Entrails, Putrefaction in his Genitals, a Vermiculation in his Muscles; Convulsion seised his body, and distraction his mind, beyond the relief of all worldly help: yet still he continued his cruel disposition; for he caused his Wife, and three more of his Children, and most of relations to be destroyed; and intended to force the Jews in general, in despight of their cause of joy for his death, to lament at that time: for having imprisoned most of the Nobility, he Commanded that at the instant of his death they should be all slayn. But he was disappointed in this last intention; and he being dead, they were all delivered, to the great joy of the whole Nation. Thus Cruelly ended this Monster, who had been so cruel to our Innocents.

Q. *Which is the next?*

A The **Circumcision.** On *New-*

years-day, being the first of *January*, the Childe Jesus being then eight days old, according to the Command of God to his people the Jews, being a Covenant and Seal between them, and which might not be omitted, for the text sayes, that when *Moses* his Child was uncircumcised, the Lord met him with great Indignation, and *Sought to kill him*: which cleerly evinceth, that not the Childe till he cometh to years of discretion, but the Parents and Friends are lyable to it: It is not the want, but the Contempt of that ordinance, and so of Baptism; which caused an ancient decree of the Christian Churches, which ordayned, that those who despised their Baptism, & died, and those who layd violent hands on themselves, should be Buried together, as both guilty of Soul-murther: such a necessity was there of this Sacrament, which is a more easie Seal than that of Circumcision; which was thus performed: Some of the Relations that were present held a Vessel full of dust, into which they did cast the foreskin, being cut off by the Priest with a sharpned flint or small knife. The Jews of

latter





EPIPHANIE

latter times add another Ceremony, of ſetting in the Room an empty Chair for *Elias*; which is but a Novelty, and not uſed at this holy Circumciſion of the Holy Childe, who then received the Name of JESUS.

Q. *Which is the next?*

A. **Epiphany,** or the Appearance of the Star to the Wiſe Men. Various are the opinions of the quality and Country theſe men were of; all Conclude them to be not onely Wiſe, but great men; and ſome are ſo particular, as to name their Country the Eaſt, the part *Perſia*, and the place *Suſa* the Metropolis of that Country: ſo that they Travelled 520 miles in twelve winter-days; and on the 13*th* they worſhiped. Neither did they come empty-handed, but brought ſuitable preſents; Gold, as he was a King; Incenſe, as he was a God; and Myrrhe, as he was a man. They came not without a Guide, a Star outwardly, and inward inſpiration, or elſe how ſhould they have known him to be a King, who was wrapped in Raggs, Cradled in a Manger, and attended with Beaſts? However, through all this they

saw his Glory so perfectly, that falling on their faces, they first offered themselves, and then their presents: which is to instruct us all to offer these three Gifts; Almes, Prayer, and Fasting; which respect God, our Neighbour, and our selves.

Q. *Which is the next?*

A. **Candlemas**, which is indeed four Festivals in one. 1. The *Purification* of *Mary*, 2. The *Presentation* of Christ, 3. *Candlemas*, 4. St. *Simeon*. The Purification of Women was enjoyned according to the Law of *Moses* to be on the 40*th* day after the Birth. The presentation of the Child was likewise enjoyned by the Ceremonial Law: from both which duties our blessed Lord and his Virgin-Mother might have pleaded just exception, himself being the real Temple of the Godhead, and she being void of sin in her conception of him, and therefore needing no Purification: yet however, they both submitted to the Law; so that by the presentation of Christ in the Temple, he offered himself a living oblation for us, that so the obedience of his whole



PURIFICATION



ASHWEDNESDAY

whole life might be ours. It is vulgarly called *Candlemas-day* from the many lights uſed in Proceſſion, in alluſion to the parable of the wiſe virgins. It is alſo in memory of St. *Simeon*, to whom it being revealed that he ſhould behold Chriſt in the fleſh before he reſigned up his own Spirit, he at this time went into the Temple of the Lord; and there finding the Lord of the Temple, and taking him in his Arms, falls a ſinging his own Dying Anthem: *Lord now letteſt thou thy ſervant depart in peace: for mine eyes have ſeen thy Salvation*, &c.

Q. *Which is the next?*

A. **Aſhwedneſday**, *Dies cinerum*; ſo called from a Ceremony of ſprinkling Aſhes upon their heads, to ſhew that they deſerved for their ſins to be Burnt to Aſhes. This is *Caput Jejunii*; the head of the Lent-Faſt. Theſe four days were added, to make up the juſt number of 40: for the ſix Sundays in Lent were never Faſted; ſo that there were onely 36 Faſting-days, and thoſe 4 days added make up 40. This Faſt of 40 days was appoynted in memory of our Saviours Faſting 40 days and night

nights in the Wilderness, when he was tempted by the Devil: and hereby we should learn Mortification of Body and Soul, which is one half of our Christianity, by Fasting and Prayer, Sacrifices wherewith God is well pleased.

Q. *Which is the next?*

A. **Palm-Sunday**, from the Palm-branches strowed in the way when our blessed Saviour rid in triumph to *Jerusalem*. This was our Saviours day of triumph; for now he went not on foot, but was mounted on an Ass, and attended by abundance of people, who going before him cut down and strewed Palm-branches in his way; and as if the Trees yeilded not Ornaments enough, they even strip themselves to dress his way, spreading their garments: And then, that their hands might not out-act, nor their feet out run their tongues, they make a Consort, singing all *Hosanna's to the Son of David*, as though it had been no other than the solemn Proclamation of the King of *Israel*. It is also called *Festum Cœnæ Dominicæ*, because the Lord Instituted his last Supper in it; and *Festum Hebdomadæ magnæ*, because the great



PALM SUNDAY



GOOD FRIDAY





AY

MAUNDAY THURSD

great and various Scænes of Christs life and death are here met together.

Q. *Which is the next?*

A. **Maundy-Thursday.** It is on the Thursday after *Palm-Sunday*; and is called *Maunday-Thursday*, or *Dies Mandati*, because then Christ gave Command touching his last Supper; and it was then that Christ shewed his Humility in washing the feet of his Disciples: and in Imitation and Commemoration of this great Humility of our Saviour, our Kings of *England* doe usually wash the feet of their poor Pensioners.

Q. *Which is the next?*

A. **Good-Friday**; so called from the death of Christ, whereby our chiefest good did arise. The History of whose Passion and sufferings is at large recorded by the four Evangelists, who all agree that he being betrayed by *Judas*, and delivered up to the Jews, was brought before *Pilate*, who told the multitude of his Accusers that he could find no fault in him. However, was Buffeted, and Scourged, and in a ridiculous manner Crowned with Thornes, and

in



AY

MAUNDAY THURSD

great and various Scænes of Christs life and death are here met together.

Q. *Which is the next?*

A. **Maundy-Thursday.** It is on the Thursday after *Palm-Sunday*; and is called *Maunday-Thursday*, or *Dies Mandati*, because then Christ gave Command touching his last Supper; and it was then that Christ shewed his Humility in washing the feet of his Disciples: and in Imitation and Commemoration of this great Humility of our Saviour, our Kings of *England* doe usually wash the feet of their poor Pensioners.

Q. *Which is the next?*

A. **Good-Friday**; so called from the death of Christ, whereby our chiefest good did arise. The History of whose passion and sufferings is at large recorded by the four Evangelists, who all agree that he being betrayed by *Judas*, and delivered up to the Jews, was brought before *Pilate*, who told the multitude of his Accusers that he could find no Fault in him. However, was Buffeted, and Scourged, and in a ridiculous manner Crowned with Thornes, and

in

in the end Crucifyed; which was a most painful and most shameful death; being fastned with nayls by the hands and feet to a woodden Cross which was set up in the ground, and his Body thereby rent and torn; and after that, his Side thrust thorough with a Spear, whence flowed Water and Blood, in Testimony of both the Sacraments, to the comfort of all true believers in him. On his sufferings we should Meditate, until we have learned his Love, his Humility, his Patience, his Obedience.

Q. *Which is the next?*

A. **Easter-day**, so called from **Oest** a Saxon word signifying *Arising*; and **Star**, which we know imports a Luminary of Heaven. From hence was the word derived, and observed and kept ever since that happy Resurrection. There was another Feast of *Easter* anciently observed by the Jews in the old Testament, and that much about the same time that this was, *viz.* at the First Full Moon of the first month; but this was setled and determined by the *Nicene Council* to be kept on the next Lords day after the First full Moon following



EASTER DAY


EASTER TUESDAY

lowing the *Vernal Equinox*. This was the time; the cauſe is well known to be, in Commemoration of our Saviours Reſurrection from the Dead, after he had layn three days in the Sepulcher, which was by Command of the Jews ſealed up, and watched by a Guard of Souldiers, who pretended his Body was ſtolen from thence by his Diſciples while the watchmen ſlept. This was given out by the malice of the Jews, but without any probability: for the method of the linen that was left lying there, and many other Circumſtances contradict it: All Chriſtians believe the contrary, and that Angels told *Mary* that he was riſen: ſhe acquainted the Apoſtles with this joyful tidings, who were confirmed herein not onely from Angels alſo, but by his own appearance among them. The time when, was in the 33 year of his Age; from whence the School-men and other Curious Divines do agree, that all ſhall ariſe at the laſt day at the ſame Age of 33 years.

Q. *Which is the next?*

A. **Sunday** and **Tueſday** in *Eaſter week*; on which days our Savi-

our

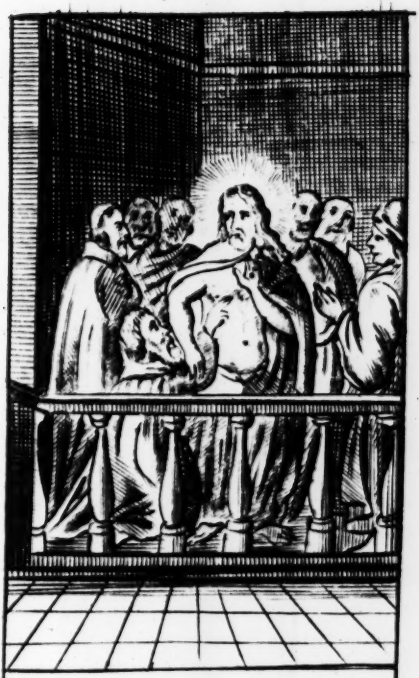
our appeared to his Disciples, discoursing with some of them as they Travelled to *Emaus*; and after that again appearing to them, he cures the Incredulity of some, shewed them the Wounds that were on his hands and his feet, thereby proving that it was he, the very same person that had lived with them; thereby strengthning their Faith, as it ought to do ours, in Faithfully believeing in his Resurrection; which will be of greatest efficacy and use to our Salvation.

Q. *Which is the next?*

A. **Low-Sunday**; so called because it follows *Easter-day*, the highest Sunday in the year; called also *Dominica in Albis*, or *Post albis Depositus*, Because the new-Baptized then put off their white *Albs* which they wore all *Easter*. In this time was our Saviour upon earth, being between the time of the Resurrection and Ascention; and he now appeared to his Apostles.

Q. *Which is the next?*

A. **Rogation-Sunday**; so called from the *Munday*, *Tuesday* and *Wednesday* following: for the three days before



LOW SUNDAY



HOLY THURSDAY

fore *Aſcention* were days of *Rogations* or *Litanies*, for theſe reaſons:

1. That God would bleſs the fruits of the earth.

2. The better to prepare us for the obſervation of *Chriſts Aſcention* following. This week was called *Ambarralia*, or the week of *Perambulation*; and Croſs-week, *Quia Cruce præeunte circumibant agros Sacerdotes.* Inſtituted at firſt by *Mamercus* Biſhop of *Vienna*, upon the occaſion of an Earth-quake, and continued by Queen *Elizabeth* upon the account of the fruits of the earth, at that time ſubject to Caſualties, in Prayer, Faſts, Litanies, Supplications, *&c.*

Q. *Which is the next?*

A. **Holy-Thurſday,** or *Aſcention-day:* ſo called, becauſe on that day our Saviour Aſcended into heaven, and carried up our nature thither, Exalting it above the Angels nature, and placeing it at Gods Right-hand. It is Vulgarly called *Holy Thurſday*, becauſe a day of great Piety and devotion. And now to look up ſome Circumſtances of our Aſcending Saviour; the time was 40 days after his Reſurrection: This

Body

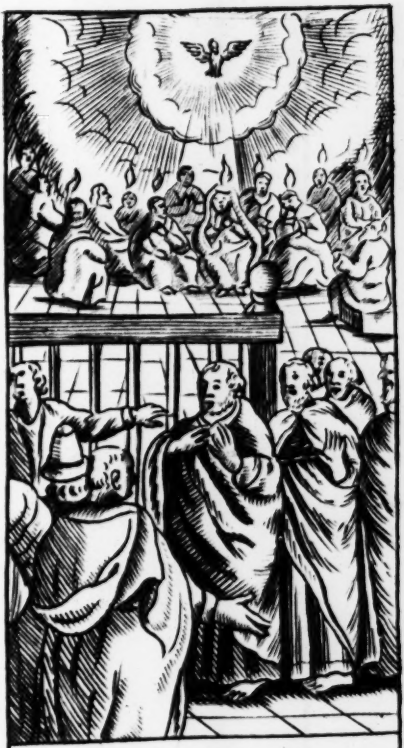
Body had formerly been acquainted with that number, having 40 days Miraculously abstained from all natural Sustenance; and here again abstaining in some kind (if not somewhat of his Celestial Banquet, yet at least) his Banquetting-house of heaven 40 days: of all which time himself can onely give an account; 'tis not for Flesh and Blood to trace the ways of Immortality.

Q. *Which is the next?*

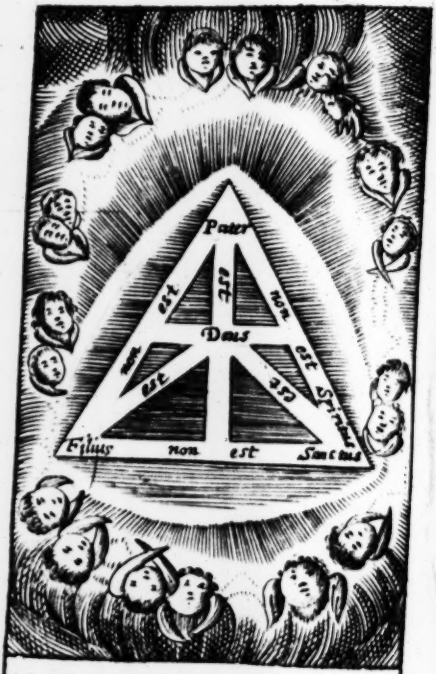
A. **Whit-Sunday**, or the descent of the Holy Ghost the third person in the Trinity, by whom all things are Sanctified: called

1. *Whit-Sunday*, from the Glorious Light that then enlightned; or *Huich-Sunday*, that is, the 8th from *Easter*; or from them who were then Baptized in white, and called *Illuminates*.

2. Called *Pentecost*, that is, the 50th day after *Easter*, and the day whereon the Law was delivered to the Jews, as the Spirit was given to the Christians: for the Holy Ghost was not fully given or received until now; and now came upon them as they were assembled, in *Cloven tongues like as they had been of Fire*,



WHIT SUNDAY



TRINITY SUNDAY

Fire, to ſhew he gave both light and heat to his Apoſtles; and in the ſimilitude of *Tongues*, that he who had given light to their Intellectuals, and fervency to their affections, might now alſo adde voyce and expreſſive faculties to the tongue. As for the number on whom the Holy Ghoſt here deſcended, ſome ſay there were an hundred and twenty; and others reſtrain this Advent of the Spirit to the Apoſtles only. But we may thus ſalve this ſcruple: The Holy Ghoſt here probably deſcended on them all, Apoſtles and others, Men and Women, according to St. *Peters* expoſition of that place of *Joel*; *I will powr out of my Spirit upon all fleſh; your Sons and your Daughters ſhall Propheſy*, &c. Wherefore let us meditate, and Pray:

O God make clean our Hearts within us, and take not thy Holy Spirit from us.

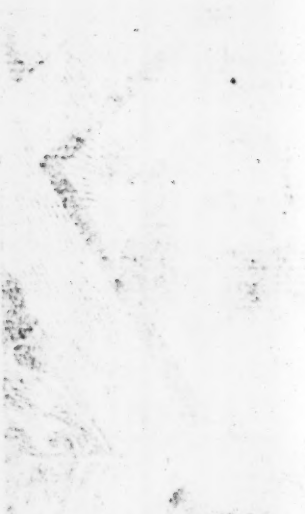
Q. *Which is the next?*

A. **Trinity-Sunday:** This is the *Octave* of Pentecoſt, conſecrated to the honour of the Holy Trinity, becauſe after the Holy Ghoſts Deſcenſion this myſtery began to be notified, which was

was not so clearly known before. The Trinity is clearly proved by Scripture, 1 *Joh.* 5. *There are three that bear Record in heaven; the Father, the Word, and the Holy Ghost; and these three are one.* The figure of the heart of Man, as well as the nature of it, holdeth some proportion with the blessed Trinity, being Triangular, and as it were extending a Corner of it self to each of the three Sacred persons. Let us imitate those Crowned four and twenty Elders, *Rev.* 4. that incessantly sung that Sacred Treble, *Holy, Holy, Holy, Lord God Almighty*, &c. Their Speculation proves the Trinity, and their Devotion worships and adoreth it. Tenses and Persons both speak the Sacred mystery of Trinity in Unity, and Unity in Trinity. And St. *John* in his Vision in the same *Rev.* 5. beholds one sitting on a Throne, which is God the Father; and at his right-hand the Lamb, which is God the Son; and the seven-fold Spirit proceeding from both, which is God the Holy Ghost: one in power and efficacy, three in personality. Therefore after all Gods goodness celebrated



SALVATOR MUNDI.
Vulneribus Christi
Sanantur
Vulnera Mundi.



ted in other Feſtivals, now moſt worthily doth the Church honour the Holy Trinity.

SUNDAY LI.

An account of the Saints Feſtivals.

Q. *Which are the firſt Feſtivals?*

A. St. ANDREW, whoſe Feſtival is firſt obſerved, before any of the other Apoſtles, becauſe he firſt came to Chriſt; the manner thus: *Mat.* 4. *As Jeſus walked by the Sea of Galilee, he ſaw two Brethren, Simon which was called Peter, and Andrew his Brother, caſting a net into the Sea, for they were Fiſhers*; and in that Art our Saviour found them, and called them to his ſervice; and they followed him. St. *Andrew* had but lately been a Diſciple of St. *John Baptiſt*, who was lately impriſoned; and having loſt that Maſter, he followed this, not only in Life, but alſo in Death;

Preach-

Preaching Christ in *Scythia*, and the Interiour parts of *Æthiopia*, *Cappadocia*, *Galatia*, *Bithynia*, and along the *Euxine*-Sea, last of all in *Thrace*, *Macedonia*, *Thessalia*, and *Achaia*, where under *Vespasian* the Emperour he had the double honour of dying for his Master on such an Instrument, *viz.* a Cross; though with some difference, it being inverted. He was thus Crucified in his own Country, and City of his Fathers; the place called *Patræ*, a City of *Achaia* a Region of *Greece*, about the eightieth year of Christ.

Q. *Which is the next?*

A. St. **Thomas**, whose History is only declared by St. *John*, who indeed best could do it; the other Evangelists Writing but by Information, as St. *Mark*, St. *Luke*, and St. *Matthew* saw but in part; but St. *John* Writ by intuition, and affectionate experience from the beginning, as he begins his first Epistle, *That which was from the beginning*, &c. The History of St. *Thomas* is contained in St. *John* 20. and consisteth chiefly of his frailty and his Faith: his frailty appeareth in his absence, and in



S. ANDREW.



S. THOMAS.



S. PAUL.



S. MATHIAS.

in his incredulity, verſe 24. *Thomas one of the twelve, which is called Didymus, was not with them when Jeſus came*; and therefore when he was told of it, he expreſſed his incredulity, by ſaying, *Except I ſee in his hands the Print of the Nayls*, &c. And yet for all this, Chriſt treats him with a milde Dialogue, when he appeared again to his Apoſtles on the *octaves* of his Reſurrection; ſo that St. *Thomas* to expreſs his Faith cryed out, *My Lord and my God*; and this he Preached to the utmoſt parts of the earth, becoming the Apoſtle of the *Eaſt-Indies*, converting a great part of that Country, and at laſt ſuffering Martyrdome at a place called *Calamine*, in the 25*th* year of Chriſt his Maſter.

Q. *Which is next?*

A. St. Paul, whoſe Converſion was after ſo ſtrange a manner, that it is rather Celebrated than his Martyrdom, for the example of it, the joy and benefit the Church reaped by it, and for the miraculouſneſs of it. He is called *The Apoſtle of the Gentiles*, who being a great Perſecutor of the Church, and journeying for that purpoſe, was called by

th

the Lord, and converted, as you may read in the ninth Chapter of the *Acts*. This was *Anno Dom.* 37; from which time he began to Preach and Convert others: and he was so excellent in his Preaching, that many thought him (saith St. *Origen*) to be that Holy Ghost which Christ had promised to send after his departure: and St. *Hierom* saith his words were like Thunder: and one of St. *Augustins* three chief wishes was, to have heard St. *Paul*. He was more than any Universal Bishop, and had the whole world for his Diocess; and he did run through all the most known parts of it, *viz.* *Selencia*, *Phrygia*, *Galatia*, *Macedonia*, *Athens*, *Corinth*, *Ephesus*, and the rest of the *Grecian*, and many of the *Asiatick* Churches; besides the Mediterranean Islands, *Cyprus*, *Crete*, *Malta*, &c. with the Continents of *Spain* and *Italie*, in which last he suffered by the Sword of *Nero* about the 67*th* year of Christ, on the 29*th* day of *June*.

Q. *Which is the next?*

A. St. **Matthias**, who was chosen by Lot to be one of the twelve Apostles in the room of *Judas*, who had betrayed



E
Y SALUTATION

trayed his Master. You have the story in the first Chapter of the *Acts*. The time when it was done, was between the Ascension of Christ and the Spirits Descension: *And in those days Peter stood up in the midst*, &c. The manner of this Election was by designation of persons, and casting of Lots: the names of the persons to be elected were *Joseph* called *Justus*, and *Barsabas* also and *Matthias*, they being of the 70 Disciples; and the Lot fell on *Matthias*, who spread the Gospel throughout *Africa*; but his pains had the usual reward of Martyrdom, being first almost stoned to death, and then beheaded with an Ax, on the 24*th* of *February*, *Anno Dom.* 51.

Q. *Why is our Lady-day kept?*

A. In memory of the Annuntiation of *Mary*; being so called, because now it was that the Angel brought the Message to the blessed Virgin. As an evil Angel under the shape of a Serpent was sent to *Eve*, to work our woe; so here a good Angel is sent to the blessed Virgin *Mary*, with glad Tidings of our weal; our Restitution herein happily proportioning our fall. *Elizabeth* conceived

on the 24*th* of *September*, and *Mary* in the ſixth Month following, being the 25*th* of *March*. This conception was not done by any way which our ſin and ſhame of *Adam* had unhallowed, but in a more wonderful manner; where *Speech* was Husband, and *Ear* Wife. The Holy Ghoſt did overſhadow this myſtery, to ſhew, that what cannot be ſeen clearly, ought not to be examined curiouſly. About this time (as ſome conjecture) the world was Created; and ſo the ſecond *Adam* was *conceived* about the time the firſt *Adam* was *deceived*.

Q. *Which is the next Feſtival?*

A. St. **Mark**, who is one of the four Evangeliſts. As *Matthew* in alluſion to *Ezekiels* four beaſts, hath the face of a man, deſcribing Chriſts humane nature; St. *Luke* of a Calfe, deſcribing his Prieſthood; St. *John* of an Eagle, deſcribing his Divinity: ſo St. *Mark* of a Lyon, writing his Kingdom. His ſurname was *Mark*, his proper name was *John*: he was Diſciple and Nephew of S. *Peter* his Sifters Son, and therefore ſometimes called his Son; and ſo *James*

and



S. MARKE



S. PHILIP.



S. IACOB MINOR.

and *Jude* were called *The Brothers of our Lord*, according to the Jewiſh cuſtom. He ſhewed his weakneſs, in miſunderſtanding our Lord when he affirmed himſelf to be *That Bread of life that came down from heaven*, taking it in a Carnal ſence. He and divers of the Diſciples forſook him; but St. *Mark* was happily and ſeaſonably recalled by St. *Peter*. He was alſo Coſin-German unto *Barnabas*, by whom and St. *Paul* he ſeems at firſt to have been aſſumed to the work of the Miniſtry, *Acts* 12. And though he left them in *Pamphylia*, yet he deſiſted not from propagating of the Goſpel, but afterwards accompanied his Coſin *Barnabas* into *Cyprus*, and ſo in the highway to *Italy*, where he was ſo highly valued, that they ſtill retayn him as the tutelar Saint of *Venice*, where it is probable (though ſome ſay at *Rome*) he penned his Goſpel in the Greek tongue, and moſt probably from the mouth of St. *Peter* his Uncle. He was Biſhop of *Alexandria*, where he was Martyred, *Anno Chriſti* 63.

Q. *Which is the next?*

A. May-day, kept in memory of

St. *Philip* and St. *James*. There were two *Philips*; St. *Philip* the Apostle, and St. *Philip the Deacon*. St. *Philip* the Apostle was born at *Bethsaida*, and called to the Apostleship next day after St. *Peter* and St. *Andrew*. He was present when our Saviour fed 5000 with five Loaves and two Fishes: Christs discourse is chiefly there addrest to *Philip*. He brought the *Greeks* to Christ: he was present at our Saviours last Supper, where he desired Christ to *shew him the Father*; for which he mildly reprehendeth him. He Preached in *Scythia* about 20 years; he went afterwards into the lesser *Asia*, and part of *Æthiopia*, and to *Hierapolis* in *Phrygia*, where by his Prayers he is said to destroy a terrible Serpent, freeing the people from much destruction. But notwithstanding all his Preaching and miracles, they beat, imprison, wound, overwhelm him with stones, and at last Crucify him, under the Emperor *Claudius*, *Anno Christi* 53.

The other St. *Philip* was one of the 7 Deacons chosen by the Apostles: he dwelt in *Cæsarea*: he Preached in *Samaria* while *Saul* was persecuting, and Bap-

Baptized multitudes, among whom was *Simon Magus* the Sorcerer. Afterwards, by direction of an Angel, he goes towards the South, meets with that famous Eunuch belonging to *Candace* Queen of *Æthiopia*, and converts him; and being carried by an Angel to *Azotus*, he Preached in all the Cities till he came to *Cæsarea*. Authors agree not about his death, mistaking him for the former *Philip*. The Colleague of St. *Philip* was St. *James* the Son of *Alpheus*, surnamed *James the less*; he was the real Brother of *Simon* and *Jude*: He was the Author of that Epistle bearing his name: He was the first Bishop of *Jerusalem*, and so devout, that his knees were grown like Camels knees, hard and brawny: yet notwithstanding his Piety, he suffered Martyrdom, as *Eusebius* says; the people flattering him to Preach upon the Pinacle of the Temple, suddenly threw him down from thence. *Josephus* says he was first Stoned; but not being quite dead with his fall nor stoning, but still continuing his Prayers, a certain Tanner or such kind of fellow, with a Club knocked him on the head.

Qu. *Which is the next?*

A. St. **Barnabas**, who was one of the seventy, as is expressed very often in holy Scripture. Upon the Martyrdom of St. *Steven*, the Apostles then dispersing themselves, sent St. *Barnabas* with a commission to Preach the Word at *Antioch*, where began the first Christian denomination: then he departed to *Tarsus*, to seek *Saul*; and having found him, they joyn together in the Ministry, travelling to several places, as you may Read in the thirteenth of the *Acts*. But there fell out some difference between them, which though sharp, was but short and casual; onely about St. *Barnabas* desire to take his Cosin *Mark* with him, who St. *Paul* fearing might desert them again, as he formerly had done, he chose *Silas*, and departed. This nothing hindred the progress of the Sacred Word, which they prosecuted all the rest of their life-time, till they both suffered Martyrdom, which was executed on St. *Barnabas* about the 49*th* or 50*th* year of our Lord Christ.

Q. *Which is the next?*

A. St. **John Baptist**, who was the



S. BARNABAS.



S. IOHN BAP:

the Son of *Zachariah* and *Elizabeth*; *Zachariah* a Prieſt, and *Elizabeth* that was old, and called *Barren*; yet however ſhe conceived with Child, and being viſited by *Mary* the Mother of our Lord, it is ſaid that this *Holy Child rejoyced in her Womb.* He was the firſt Chriſtian Preacher, Preaching repentance and Baptiſm, ſo that all the *Region round about him came to be Baptized of him, confeſſing their ſins*; and our Lord himſelf comes unto his Servant, the Maſter to his Diſciple, to be Baptized: but although *John* modeſtly anſwered him, *Thou needeſt not be Baptized at all*, &c. Yet he would be Baptized: he will need that for us, which he needed not for himſelf: for in his Baptiſm he did put on us, as we do or ought to put on him in ours. *John* did Preach the coming of Chriſt his Maſter, and his Father *Zachary* was ſlayn between the Porch and the Altar for affirming Chriſt born of a Virgin. Although St. *John* for the moſt part lived in the Wilderneſs, as you may read in his Hiſtory, yet he was ſometimes at Court, and there received his Martyrdom, the manner thus: *Herodes*

Antipas having put off *Aceta* the Arabian Princess, his own lawful Wife, and Married his double neece, *viz. Herodias*, the relict of his Brother *Philip*, and Daughter of his Brother *Aristobulus*, St. *John* told him it was *unlawful*; for which cause, although *Herod* Reverenced him, and *in many things heard him*, he was imprisoned, and *Herodias* and her Daughter prevail so with *Herod*, that St. *Johns* head must be a dish at *Herods* Banquet on his Birth-day, being danced off his shoulders, *Anno Dom.* 50. But Gods judgment soon found them all three: for *Herod* was soon after overthrown in battel by the *Arabian* King, whose Daughter he had put away; and at last he was deposed, fined, banished, he and his lewd *Herodias*, by *Cajus* and the Roman Senate, dying both ingloriously: and as for the dancing Daughter, it is reported that she a while after passing over a Frozen lake, the Ice suddenly breaking, she fell in, and was therewith beheaded.

Q. *Which is the next?*

A. St. **Peter**, who was one of the first that came to the Discipleship, *Mat.* 4. Christ



S. PETER.



S. IACOB MAIOR.



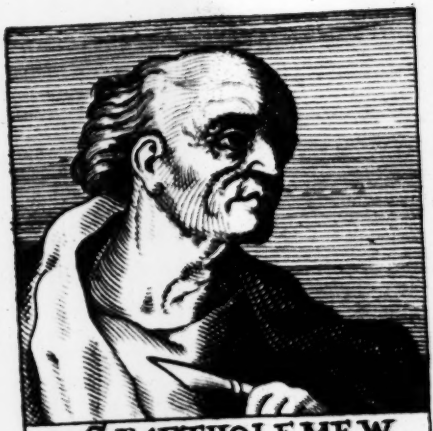
Christ there inviting four of them together; *Peter* and *Andrew*, *James* and *John*. St. *Peter* was so highly in Christs favour, that he was not only of his Counsel, but of his Cabinet with him in all serious transactions on Mount *Tabor*, where he participateth heavenly Society, and would fain be building Tabernacles there. Also Christ caused him miraculously to walk upon the Water; and he was as stout for his Master, by cutting off *Malchus* his ear in his defence: but for all this, he had his weaknesses, so that Christ said to him, *Get thee behind me Satan*; and in his denial of his Master with a Curse, of which he heartily repented. After our Saviours death, he was a diligent and most successful Apostle; and about *Anno Christi* 51. at *Rome* opposed *Simon Magus*, who was a very great Impostor; thence posting into lesser *Asia*, he Preached a while unto the Jews, until the vision of the sheet from heaven, and then he Preached to the Gentiles at *Antioch*, where some write him to have been Bishop seven years. And in the 14*th* of *Nero* he returned to *Rome*, not as Bishop, but as a stranger; although

some affirm he was Bishop there 25 years. But all agree there he suffered, in the 68*th* year of Christ, and last of *Nero*. He and St. *Paul* both in one day; St. *Peter* being Crucifyed Inversly, to differ humbly from his Master; and St. *Paul* beheaded.

Q. *Which is the next Festival?*

A. St. **James**, Son of *Zebedeus*, Brother of St. *John*, called *James the great*, as being one of the three that were admitted to the transfiguration and the raysing of *Jairus* Daughter: he was one of the four that came first to our Saviour; *Simon* and *Andrew*, *James* and *John*: It was this *James* and *John* that moved their Mother to an indiscreet Petition that they might sit on the right and the left hand with Christ in his Kingdom. This Woman their Mother was named *Salome*, the Sister of *Joseph* Husband to the blessed Virgin; and therefore the Sons were often called *Brothers of our Lord*. This St. *James* was endued with so great courage, as to tell *Herod Agrippa* of some reigning sin; and that brought him to be one of the formost to drink of Christs Cup, and to become

Proto-



S. BARTHOLEMEW.



S. MATHEW.

Proto-Martyr of all the twelve Apostles. It is reported as Authentick, that the Informer who brought St. *James* to his Tryal, seeing the undauntedness of his witnessing Christs truth, was thereby converted, and declared himself a Christian, and for the same became an Immediate Copartner in his sufferings, asking him forgiveness as they went to execution. What became of *Herod*, you may read in the *Acts*, how that *the Angel of the Lord smote him, and he was Eaten up of Worms.* We read not particularly what death St. *James* suffered, only that he died by the Sword; so that we may conclude he was beheaded. He was the Patron of *Spain*, and after his death his body was translated and Buried at a place called *Compostella* in *Spain*, *July* 25.

Q. *Which is the next?*

A. St. **Bartholomew**, who is only named in the new Testament, and no mention made of any of his actions. Much difference there is about what he was; some alledging him to be that *Nathanael* which St. *Philip* brought to Christ; and shew some reason for it: but

but it is again disproved, and others of great note hold that he was no Jew, but one of Noble extract, even nephew and heir unto a King of *Syria*, as his name seemeth to intimate, *Bar Tolomei*, the Son of *Ptolomeus*. Who he was, we cannot ascertain from Sacred story; but the Ecclesiastical story speaks well of him, rendring him very eloquent in advanceing his Masters Gospel, travelling and Preaching to the *Lycaonians*, then to the remoter *Indians*, and lastly to the *Barbarous Armenians*, where for Converting *Palemon* Brother of King *Astiages*, he was put to death, or rather to many deaths in one; being first stoned, then Crucifyed, and on the Cross Flayed alive: and some Write that he Hung on the Cross still Preaching to the spectators till the day following, and then they beheaded him, *Anno Dom.* 51. And hence it is called a *double Festival*; some keeping both the 24 and 25 of *August* to his memory. The aforesaid *Palemon* afterwards became Bishop of that place.

Q. *Which is the next?*

A. St. **Matthew** the Publican, or Excise-man; him Jesus calleth as he

was

was sitting at the receipt of Custom. Christ having cured the Palsied mans body, proceeds to cure *Matthews* Soul; *Matthew*, who was a Rich man, and a covetous, yet however at Christs call he *arose and followed him: He left all, and followed him*, saith St. *Luke*, that is, the immoderate care of all: he left not all his Estate, for we read that he entertayned Christ at a great Feast in his house. This is against those that vow Poverty; for our Saviour did not enjoyn it; for St. *John* also is said to have a house, *John* the 19*th*. Our Saviour bequeathing his blessed Mother to him, who *from that time* (saith the text) *took her home to his own house*. But to return to St. *Matthew*: he followed our Saviour constantly, being first a Disciple, then an Apostle, afterwards an Evangelist, and last of all a Martyr. He first Preached in *Judea*; he published his Gospel in their own Hebrew Language, as St. *Hierome* affirms. It is supposed to be rendred into Greek by *James* the Brother of our Lord. He after this travelled over *Pontus* and *Asia*, *Anno Christi* 51. and from thence into *Æthiopia*;

opia; and having ſpent 20 years amongſt them, they for a reward of his Preaching Eternal life to them, bereave him of his Corporal life, by beheading him, about *Anno Chriſti* 71.

Q. *Which is the next?*

A. St. **Michael** the Archangel, on which the Church doth Celebrate the general memorial of *all Angels*, for the great and various benefits which mankind enjoyeth both in Soul and Body by their appointed aid and Miniſtration. All Writers conclude that there are Angels; and the Schoolmen diſtinguiſh them and their triple Hierarchies one above another, with as many Orders in each of them; and that in neceſſary oppoſition to as many of the Infernal Combination: Their mode of Operation, motion, and diſtinguiſhed Offices, into Inſtructive, Tutelar, Vehicular, Militant, Matrimonial, Terreſtrial and Aquatick Angels. Theſe are niceties; but holy Scripture ſays that there are moſt exact degrees and orders amongſt them, evident from their names; *Seraphim*, *Cherubim*, *Thrones*, *Principalities*, *Powers*: and that they have a Guardianſhip over men



S. MICHAEL.



S. LUKE

men, which ſome aſſert to be particular, that every one from his birth hath his aſſigned Angel attending and defending him; ſo ſaith St. *Hierom*, and Scripture ſeems to ſecond him, *Pſal.* 34. *The Angel of the Lord encampeth round about them that fear him, and delivereth them*; and ſo doth ſeveral other places, as *Mat.* 18. and *Acts* the 12. of St. *Peters* Angel. Theſe Angels have names which denote their Office; as *Gabriel* ſignifieth the ſtrength of God, *Raphael* hath his name from healing diſeaſes, and this *Michael* ſignifieth power; and is brought in as a Champion of the Church, and therefore the Church Celebrateth his memory on this day.

Q. *Which is the next?*

A. St. **Luke** the Evangeliſt: he was Born at *Antioch* in *Syria*, and by Profeſſion was a Phyſitian. Some think him to have been one of the 70, and one of thoſe two Diſciples travelling to *Emaus*; but ſome Antient Fathers ſay he was not an Immediate Diſciple of Chriſt, but only a Companion and Diſciple of the Apoſtles; himſelf intimating that he wrote his Goſpel by the

D. ſtation

Dictation of others, and the *Acts* of the Apostles by his own observation, being the constant Companion of St. *Paul* in his travels. This Gospel is more full and Historical than the others, supplying many passages and circumstances which they omitted. This he dedicates to *Theophilus*, whom he calls *most excellent*; but all Writers disagree who this *Theophilus* is: some say it is according to the name, to the lovers of God; and others will have it be a particular person, but agree not who: however, we may observe that St. *Luke* gives him an Honourable Title; contrary to the humour of our Quakers, who will not allow of good manners in Religion. This painful servant of the Lord, after he had endeavored to be as well a heavenly as an earthly Physitian, was in the end cured of all diseases, dying in *Bythinia*, (a Region of the Lesser *Asia*, now called *Anatolia*) neer *Pontus*, in the 84*th* year of his Age, *Anno Christi* 74.

Q. *Which is the next?*

A. St. **Simon** & St. **Jude**, who were Brethren in Blood, and Brethren in good works. St. *Jude* did write that Epistle which



S. SIMON.



S. IUDE.

which beareth his name; wherein he hath care to inform the reader that he is not that Traytor *Judas*, but *Jude the ſervant of Jeſus Chriſt, and Brother of James.* He was not only diligent in his writing, but alſo in his travelling; Preaching the *common Salvation* in *Greece*, *Pontus*, *Meſopotamia*; and afterwards, as ſome ſay, travelling with his Brother *Simon* into *Perſia*, where he performed a wonderful cure, as *Euſebius* relates: King *Abgarus* (Prince of ſome borderer on *Euphrates*) having an incurable diſeaſe, as to man, ſendeth to Chriſt by Letters, Petitioning his aſſiſtance; which was granted as to the cure, but not coming to him: St. *Jude* is ſent, who arriving at the place, in the name and power of Jeſus performeth the cure, not only of the Body, but of the Soul, on this Prince and ſeveral others. He therefore was offered great rewards, but refuſed all; for which cauſe being envied by the Prieſts of that Country, they Sacrificed him, *Anno Chriſti* 43.

His Brother *Simon* alſo Preached the Goſpel in *Ægypt*, *Libya*, *Perſia*, *Cyrene*, and as ſome ſay, in our Country of *Britain*,

Britain, *Anno Christi* 63. though others attribute that to *Joseph* of *Arimathea*. This *Simon*, as some Authors write, at length returning home to *Jerusalem*, and succeeding his Brother *James* the just in that Bishoprick, was in the end Crucified, in the 120 year of his Age, being the last Sacrifice of all the Apostles.

Q. *Which is the next?*

A. **All Saints.** This is *Festum Catholicum*, whereon God is magnified in all his Saints together: it looks upwards to the Saints Triumphant, downwards to the Saints Militant, knitting all up in holy Communion, *Psal.* 149 9. It was instituted *Anno Dom.* 613.

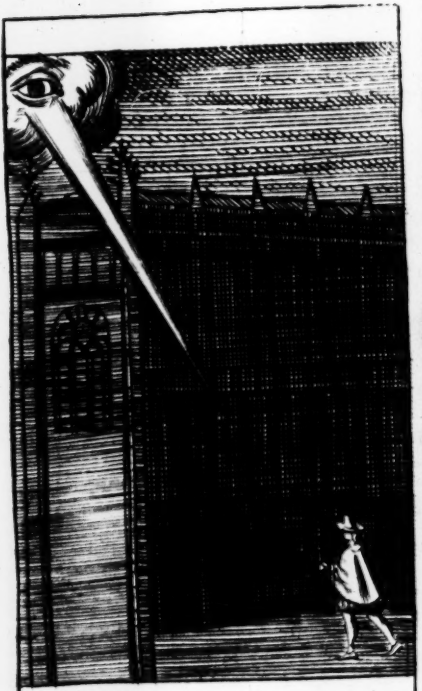
Q. *Are there any more Solemnities observed?*

A. Yes, three more as considerable in the Church of *England* as any of the former; and they are kept on the 5*th* of *November*, the 30*th* of *January*, and the 29*th* day of *May*.

SUN-



ALL SAINTS



GUNPOWDER
TREASON

SUNDAY LII.

A Brief account of the three grand Solemnities last added to the Lyturgie of the Church of *England.*

Q. *FOr what cause do you observe the* 5th *of* November?

A. For a great deliverance, which was particularly thus.

By what hath been said already, you find that the Church suffered persecution in its infancy, by the death of many Saints and Martyrs, and so it hath ever since continued under Persecution: but none was equal to what it should have suffered on this day, had the designes of wicked men taken effect. It was not the life of one Martyr that was aymed at, but the lives of a whole Kingdom, or at least the Representatives thereof; being the King, Queen, Prince, Lords, Commons and Magistrates of this Kingdom

dom of *England*, in Parliament assembled. Such was the anger of that man of sin, the *Pope* of *Rome*, for our leaving him and the Superstitions of his Church, that he took all ways to be revenged on us: First, by publishing a Bull or Curse against Queen *Elizabeth*; which was not only an encouragement, but also a strong command to Rebellion; and that Pope *Pius Quintus* by name was so zealous against her, that he offered his Person and all his *Patrimony* to effect her ruine: and this took such effect with *Catholick Princes*, that *Philip* the third, King of *Spain*, in *Anno Dom.* 1588. provided and set out a Fleet of Ships, which was called the *Invincible Armado*, consisting of 57868 Tuns, and all other manner of Warlike provision to invade this Kingdom: but God Almighty disappointed them, letting loose the Elements to blow and scatter them, that they became the sport and rattle of the Wind and Waves.

Thus had we an open persecution intended us, but prevented by Gods great power and goodness. But this of the 5*th* of *November* was close, and hidden

in

in the very earth, and contrived by the Children of darkneſs, Prieſts and Jeſuites, with much ſecrecie: for an Oath was given to every one that was acquainted with it, not to make diſcovery. Their intent and Plot was to deſtroy the late King *James* of bleſſed memory, Queen *Anne* his Wife, Prince *Henry* heir to the Crown, the Lords Spiritual and Temporal, and the Commons aſſembled in Parliament, beſides the attendants and ſpectators at ſo great a Solemnity. The Plot whereof *Livie* ſpeaks, of diſpatching the whole *Senate* of *Rome* in an hour: The device at *Carthage* to cut off one whole faction by one enterpriſe: The conſpiracy of *Brutus* and *Caſſius* to kill *Cæſar* in the *Senate-houſe*: The project of deſtroying in one Conclave the greateſt part of the Cardinals: The *Sicilian* Even-ſong, and the *Pariſian* Mattins: nay, the wiſh of *Nero*, that *Rome* had but one head which he might cut off at one blow; came far ſhort to the miſchief of this Invention, which ſpared neither Age, Sex, nor degree. To accompliſh this, they firſt digged a Mine to be carried under the *Parliament-houſe*: but

but that being too laborious and danger-
ous, they hired a Cellar which was ju
under the *Parliament-house*, and adjoyn
ing to the dwelling-house of *Thom*
Percy one of the Conspirators; and pr
tending to store in with Wood a
Coles, they placed in it 30 barrels and
hogsheads all full of Gunpowder, a
upon it layd Iron-bars, stones, with billet
and faggots; and all this was to be s
on fire by a Match and trayn of powd
on the first day of the Parliament, whic
was to be on the 5*th* of *November*, *An*
*Dom.*1605. All matters being thus orde
ed and ready for execution, it was disc
vered by a Letter which was by som
one of the Conspirators delivered to a ser
vant of the Lord *Monteagle* to be deliver
ed to his Master, to advise him not to b
present at that next Parliament: for, said
the Letter, though there be no appear
ance of any Stir, yet they shall receive
terrible blow this Parliament, and yet
they shall not see who hurts them. This
was good advice to him, which he make
to be so to all the Kingdom: for al-
though he understood not the full mean-
ing, yet he believed there was some
danger,

danger; wherefore he went to Court, acquaints the *Council*, and they the King. None could fadom the botom of it, till the King at length cauſed the Houſes and Cellars adjacent to the *Parliament-houſe* to be ſearched; and on the 4*th* day of *November* in the evening, when all things were ready for execution, upon ſearch of this Cellar, they there find out the Gunpowder, diſcover the Treaſon, and one of the Traytors, *Guy Faukes* by name, with a dark-lanthorn in his hand, and the Fatal match in his pocket, booted and ſpurred, ready to be gone ſo ſoon as he ſhould have executed his Office: he was then taken and ſecured, and ſoon after ſeveral of the reſt, who were tryed, and found guilty of the treaſon, and executed. The names of the chief Traytors were *Garnet*, *Gerrard* and *Teſmond*, Jeſuites. *Tho.* and *Rob. Winter*, *Faukes*, *Keyes*, *Bates*, *Digby*, *Rookwood* and *Grauut*, Perſons tryed and caſt; *Catesby*, *Percy*, *John* and *Chriſtopher Wright*, ſlayn in Rebellion before they could be taken; and *Treſham*, who died in Priſon. Theſe were the names, this was their treaſon, and thus had we a miraculous deliver-

ance

ance: wherefore as the three Estates of Parliament were thus preserved; so they joyned in an Act of Parliament for a perpetual Anniversary, or yearly remembrance.

Q. *Why do we observe the* 30th *day of* January?

A. In memory of the Martyrdom of King *Charles* the first.

What was designed to be done on the 5*th* of *November* 1605, was now compleated on the 30*th* of *January*, 1648. The Powder-Plot indeed was intended to destroy the three Estates, King, Lords, and Commons; but this did destroy the King in person, being the first Estate, and head of the rest. Those Traytors were not so bold and confident as these; for they wrought in the dark, under ground; and these in the face of all the world, at noon-day. Indeed they were Parallel in this, their pretences were alike Religious, though for different Religions, or rather for different Factions in Religion: they that designed the one, were fiery *Roman Catholicks*; they that acted the other, were as hot-headed *Sectaries*. To say of what Sect they were of that acted



MARTYRDOM OF K
CHARLES THE I^ST

acted thus violently againſt their Soveraigne, is an uncertainty; for they were various, the one taking away his Kingly power; and then the other bereaving him of his humane life. Though thoſe in 1605, and theſe in 1648, pretended Religion; yet our pious Soveraigne, not owning the Profeſſion of either of them, dyed for Religion, being a Martyr for the Church. But although the firſt pretence was Religion, yet at length it proved to be for power and dominion; which being obtained by the Factions, they not enduring Competitors in Government, and knowing ſo long as the right lawful Governor was alive, they could have no right thereto; they therefore reſolved to diſpatch him out of the way, and that by a Law too, as they pretended, though never ſo unjuſt, and contrary to the known Laws of God, and of this Kingdom. They attained to their ends, bereaving him of life, that was the life of all his Loyal Subjects. The manner how they acted, as it is unparallel'd, ſo it is but too well known for me particularly to relate: too many have employed their Pens already on this ſad Subject.

In general: Those men whom our peaceable King called to his *Council*, (*I mean the unhappy long* Parliament) engaged him to a War; and having fixt themselves into a perpetuity, with a piace of ingrateful Logick, distinguished the Kings Authority from his Person; so putting asunder those that God had joyned, till they had destroyed both, and so at last themselves.

As his own Subjects were his prosecutors, so his own houses were his Prisons; and through the Banqueting-house of his Royal Palace at *White-Hall*, they hurried him to the last Act of his Tragedy upon a Scaffold erected at his own door; and there he submitted his Royal head to be cut off by an Executioner.

Thus fell our Glorious King, who was the Darling of heaven, the delight of mankinde, the disdain only of Vice and basness; the exactest Picture of our blessed Saviours life and death that ere was drawn by any Chronicler; his truest Portracture, is drawn by himself, in that excellent book, entitled *The Portracture of his Sacred Majesty in his Solitudes and Sufferings.*

Q. *Why*



RETURNE OF K CHARLES
THE SECOND

Q. *Why do we observe the 29th day of* May ?

A. Out of a double consideration: first, in Commemoration of the Birth-day of our Royal Soveraign *Charles* the second, who was Born on the *29th* of *May*, *Anno Dom.* 1630. And secondly, in Congratulation of his Restauration or second Birth, being restored to us, and himself, on the *29th* of *May*, *Anno Dom.* 1660. the Inauguration of his life now becoming the Inauguration to his Crown. It is reported of the Inhabitants neer the North Pole, (where there is a continued darkness for some months together) that at the end of that long night, the Natives ascend the highest Mountains to behold their long looked-for friend of life, the Sun: and having seen it, with great joy congratulate each other with loud acclamations and Feastings. And therefore we on the same account express our joy for the restoration of our Sun, *Charles* the second, who (after a long night of horrid Rebellion and confusion) did on this day appear in this our Northern Horizon, and with the Rays of his Crown and Sceptre did dissipate those thick Mists that

had so long hung about us. Wherefore as God restored him to us, let us render thanks unto God for his great mercy in restoring him to us; who thereby restores to the Commonwealth her Laws, and in them peace and safety. The Church is restored to her Piety, Patrimony, and Honour. The Universities to their Arts and Sciences, Learning and encouragements. The City to her Commerce and Traffique, and all under God, secured by this Crown and Scepter.

To relate the manner of this Restoration would be needless, because it is still fresh in our memories: but in general, it was admirable, being effected by the only hands of Providence, very few Instruments: and indeed what need is there of Instruments, to do that which the great God of heaven hath designed for his own work? for it was his own doings, and marvailous it was in our Eyes: for sure if ever any Prince was Miraculously preserved on earth, and given from heaven to a people, ours was he. A Prince every way Royal: he is the Grandchild of *James* the Learned and *Henry* the Great. The 110*th* King

of *Scotland*; derived from above twenty Kings of *England*, beſides thoſe before the Conqueſt; and generally allyed to all the Kings of *Chriſtendom*. He may be rightly Termed, *Defender of the Faith*, in reſpect of his unalterable firmneſs to the Proteſtant Religion, under ſo many ſtrong Solicitations, that neither the ſeaſonable kindneſs of thoſe of a contrary Profeſſion, nor the Scandalous unkindneſs of thoſe of his own perſwaſion could any whit ſtartle him from his holy reſolution. And as he hath a Title to the Kingdom of *France*, ſo he beſt deſerves the Title of the French King: *Viz.* the moſt Chriſtian. It is in memory of this our moſt Chriſtian King, that we ſet apart this day: wherefore let us ring our Bels of joyfulneſs, but beware of holding faſt the cords of Vanity. Let us Feaſt one another in our houſes, but withal take heed we Feaſt not them whoſe meat and drink is the Licentiouſneſs of ſinners. Let us kindle Bonfires in our ſtreets, but beware of thoſe inflamed Luſts that kindle Gods diſpleaſure: for as every ſin is a Traytor to the Soul, ſo every wicked perſon is a Traytor to his Prince.

A Pattern of Dayly Devotion, drawn by the Life of the moſt Reverend and Pious Son and Father of this Church.

IN ſtead of Prayers, which uſe to be at the end of Books of this nature, we have thought fit to ſet before you the Pattern of dayly Devotion, out of the Life of the moſt reverend and eminent perſon that ever this Church bred: whereby all men may ſee how they may have and keep communion with God in the uſe of the wholſom Prayers and Directions of the Church of *England*; and withal, how they may keep up their ſouls in a ſuitable holy frame at thoſe Prayers, which may *honour* God, *comfort* them, adorn our Religion, convince gainſayers, and keep a happy correſpondence between us and heaven.

1. As ſoon as you awake, be ſure you have ſome choice Pſalms and Portions of Scripture to pitch your firſt thoughts upon

on, together with ſome meditation of ſleep, of the night, Gods preſervation towards you: to which end you ſhould have the ſeven penitential Pſalms, and indeed all the Pſalms, as they had them in the Primitive Church, by heart: and you ſhould enlarge your meditations on the Lords moſt comprehenſive Prayer, obſerving each word, with the duties and conforts contained in them.

2. Suffer no worldly buſineſs to poſſeſs your thoughts, till you have conſidered the temper of your ſoul within, your opportunities of doing good, and your temptations to evil from without, your carriage for the time paſt, and your reſolution for the time to come; and wrapped up thoſe thoughts in ſome Scripture-ſentences, Ejaculations and Meditations: and then drawing ſome holy Conſiderations from every thing you do, and keeping your ſoul in a conſtant courſe of contemplation, till in an humble ſenſe of your ſin againſt, and dependance upon God, you kneel and ſay, **O holy, bleſſed, and glorious Trinity, three perſons and one God, have mercy upon me a miſerable ſinner.**

Lord,

Lord, I know not what to pray for as I ought: O let thy Spirit help my infirmity, and enable me to offer up a ſpiritual ſacrifice to thee by Jeſus Chriſt. And then by the help of that Spirit, raiſe up your ſoul to go along with the Confeſſion at the beginning of the Common-prayer, and that at the Communion; which you may read, and enlarge your heart upon, according to your own condition, running over particulars in your thoughts, while you read generals.

3. Having opened your heart to God, if you can, go to Church, or any other place where you may receive the Abſolution from the Miniſter, who hath power to declare the will of God concerning poor penitent ſinners; ſo as whoſe ſins he declares pardoned upon their repentance and faith, they are pardoned; and whoſe ſins he declares not pardoned upon their impenitence and unbelief, they are not pardoned. Hear, if you can, the Commiſſioned Embaſſador of God, opening his good will concerning a penitnte ſinner. If that cannot be, look upon the three gracious Abſolutions, 1. in the beginning of the Common-prayer, the

the 2. at the Communion, the 3. at the Viſitation of the ſick, and apply them to your broken heart, and believing ſoul; and then go on in the Morning-prayer, the Pſalms and Leſſons of the day, warming your heart by the one, and inſtructing it by the other; being ſure always to apply every period as neer as you can to your own occaſions, and enlarge upon every Petition of the Prayers, and upon every Verſe of the Pſalms in your mind, and reducing your thoughts upon them by writing to a method, which you may make uſe of to quicken you at any time. After the Morning-prayer, you may uſe ſome Collects, either for thoſe ſpecial graces you want, or againſt the ſpecial ſins you are ſenſible of, or for the ſpecial mercies you have received, or for others, ſuperiours, your friends, or enemies; and to that end he reduceth the Collects to a method, that you may chuſe them out for your own occaſion; concluding always with that, *Prevent us, O Lord, in all our doings*, &c.

4. When he is ready, he hath a peculiar meditation for every accident that occurs to him; and there can be no opportunity

portunity of hearing, praying, or discourſing, that he waves or neglects. At the beginning and end of every affair that is likely to take up his thoughts, he armeth his ſoul by a ſuitable reflexion and Ejaculation, ordinary or extraordinary, as the nature of the occurrence is.

5. Before Dinner, where-ever he is, he retires for half an hour to reading, meditation and prayer.

6. At Dinner he hath a Chapter read & diſcourſed of before him by as ablemen as any are in the Land, ſuch as uſe his Table.

7. He hath his Diary for every remarkable particular that falls in word or action from himſelf or others.

8. After the hour he allots to diſcourſe, and the four hours he allows buſineſs, wherein he keeps up his private and pious conſiderations, agreeable to events, he retires to the evening Office, which he performs as he did the morning, adding an examination of his Diary of that days remarque.

9. As he examineth the account of every day at the cloſe of it, ſo of every week, every month, and every

every year, at the end of them.

10. The benefit he found by this course of devotion, was, That there happened nothing within or without him for which he was not prepared by an heavenly remedy.

11. Repentance being the great business of his life, upon all Fast-days, either publick, directed by the Church, or private, set apart by himself, 1. He surveyed his life, and heart, noting down the particulars of each, with all circumstances. 2. He wrought himself to a due sense of his vile and dangerous condition, until he was affected with a true and hearty sorrow for, and established with a strong resolution against his sinful life or actions. 3. Applying himself to God by faith in Christ, by supplication and prayer. 4. Offering up himself entirely unto God, with a promise of new life by Gods gracious assistance and spirit. 5. Setting on those duties wherein he hath been most defective, and mortifying those sins to which most enclined. 6. Always making and keeping his peace with his own heart, and with all men.

12. He chose out several Collects in ordinary,

ordinary, reſerving to himſelf a liberty in extraordinaries upon the ſeven hours of Prayer; as 1. at 3 a clock in the morning; 2. at 6; 3 at 9; 4. at 2; 5. at 3. in the afternoon; 6. at 6; 7. at 9, or bed-time.

13. He hath a large Volume of experimental Obſervations upon the Lyturgie, the Bible, the Sacraments; together with the publick Occurrences: which teacheth an obſerving and ſteady Soul to reduce every thing it readeth, ſeeth or heareth, to its own purpoſe and occaſions.

14. The laſt things, the Theological graces, the Cardinal Vertues, the Sins that are neareſt that againſt the holy Ghoſt, the ſeven deadly ſins, the ſixteen fruits of the Spirit, the twenty Policies of Satan, the ten Commandments, the twelve Articles of our Faith, have taken up ſo much of his time, that he hath ſix Volumes of his own obſervations upon them. *Go thou and do likewiſe, that thou maiſt attain his honour and reſpect, his virtues and exactneſs, his peace with God and his own conſcience, and his Name, which ſhall be had in everlaſting remembrance.*

FINIS.